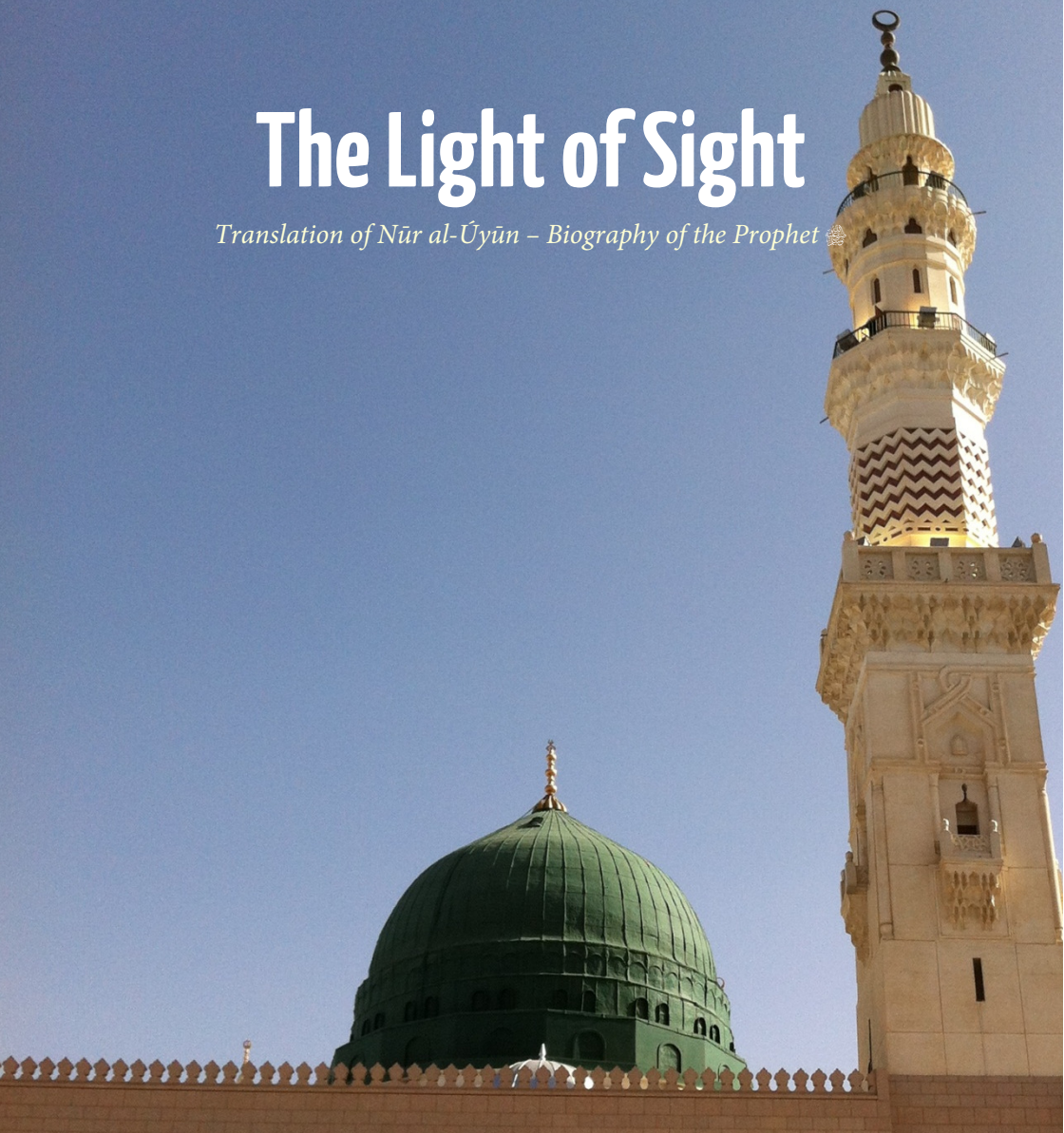


The Light of Sight

Translation of Nūr al-Ūyūn – Biography of the Prophet ﷺ



IMĀM IBN SAYYID AN-NĀS

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THE LIGHT OF SIGHT



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The Light of Sight

Translation of Nūr al-Úyūn – Biography of the Prophet ﷺ

IMĀM IBN SAYYID AN-NĀS
(671-734 AH / 1272-1333 CE)

Translated by
ABU HASAN

RIDAWI

PRESS



The Light of Sight – Biography of the Prophet ﷺ

Original Arabic Work by
Imām Ibn Sayyid an-Nās

Translation and Footnotes
Abu Hasan



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

TRANSLATOR'S PREFACE

“NONE among you has truly believed, until I have become more beloved to him than his children, his parents and all of mankind,”¹ said RasūlAllāh ﷺ. Early Muslims were mindful of this instruction, and held it dear to their hearts; they were successful in this world and hoped for success in the hereafter.

¹ Lit. “his son, his father and all of mankind.” This is a famous and Ṣaḥīḥ ḥadīth recorded in Bukhārī and Muslim among other ḥadīth compilations.

Many biographies have been written describing the attributes of the Prophet ﷺ, his exceptional character and his immaculate life which is a model for mankind to follow. Allāh tāālā says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَذِكْرٍ

Verily, it is better for you to follow the Messenger of Allāh;
[and] for those who hope [to meet] Allāh, and [believe in]
the Final Day, and remember Allāh tāālā immensely.²

Muslims should learn about the Messenger ﷺ of Allāh, and strive to know more about him ﷺ. It is therefore, that scholars approved of gatherings to remember him. This epistle is a concise biography of the Prophet ﷺ, which is perfect for reading during Mawlid gatherings, as it can be read cover to cover within an hour or two. A knowledgeable reader can elaborate on any particular aspect of the life of RasūlAllāh ﷺ, whether his miracles or his attributes or his sayings. Also, this book is based on authentic narrations and was compiled by a well-known ḥadīth imām of the 8th century; therefore, chronic grumblers and grudging malcontents should have little to complain about.³

The translation follows the printed copy, edited and annotated by Muḥammad Saʿyid Ādnān al-Abrash and Muḥammad Ghassān Naṣṣūh. I have cross-checked, where necessary, with classical biographies like *Mawāhib*, *Madārij* etc., in transcribing names and for the clarifications

² Sūrah Al-Aḥzāb, 33:21. Even though, in the context of revelation, this is addressed to a specific group of people, exegetes have considered it as generic.

³ One of the common criticism of Mawlid gatherings is that people narrate weak or fabricated narrations and tell baseless stories.

mentioned in footnotes. Footnotes translated from the print edition are captioned **Editors' Note**. Even though the Arabic printed edition is extensively referenced, I have omitted them in the translation to keep it concise and simple. In-shā'Allāh, we shall release a fully referenced edition in the future.

We live in challenging times in which, ignorant preachers who attempt to diminish the lofty stature of RasūlAllāh ﷺ in the name of tawhīd are looked upon as guides instead of being rebuked and silenced. These misguided speakers have created an atmosphere of suspicion and fostered a culture of disrespect which has emboldened common folk to label permissible practices and valid beliefs as polytheism and innovation without hesitation. The praise of the Prophet ﷺ is decried and lamented as an exaggeration, even though such praise is mentioned in *ṣaḥīḥ ḥadīth*. In the appendices, I have clarified a few wrong notions and refuted false ideas circulated by ignoramuses masquerading as scholars. In the spirit of brevity, I have tried to keep the appendices short and the information therein is derived from famous works.

We beseech Allāh tāālā to bestow upon us the love of the Prophet ﷺ and make us his diligent followers and to remain faithful to his *sunnah*. We ask Allāh tāālā to raise us under his ﷺ standard on the Day of Judgement and grant us the intercession of His beloved ﷺ for the sake of His beloved ﷺ.

والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله وصحبه أجمعين

Abu Hasan

12th Rabi' al-Awwal 1433

محمد

عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ

HONORIFICS

عَزَّوَجَلَّ	<i>ázza wa jall</i>	Glorified, Hallowed and Exalted is He
سُبْحَانَهُ وَتَعَالَى	<i>subhānahu wa táālā</i>	Glorified and Exalted is He
ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	<i>ṣallAllāhu álayhi wa sallam</i>	May Allāh Bless him and upon him be peace
ﷺ عَلَيْهِ السَّلَام	<i>álayhi's salām</i>	Peace be upon him
ﷺ عَلَيْهِمُ السَّلَام	<i>álayhimu's salām</i>	Peace be upon them
ﷺ رَضِيَ اللَّهُ عَنْهُ	<i>radīyAllāhu ánhū</i>	May Allāh be Pleased with him
ﷺ رَضِيَ اللَّهُ عَنْهُمَا	<i>radīyAllāhu ánhumā</i>	May Allāh be Pleased with both
ﷺ رَضِيَ اللَّهُ عَنْهَا	<i>radīyAllāhu ánhā</i>	May Allāh be Pleased with her
ﷺ رَضِيَ اللَّهُ عَنْهُمْ	<i>radīyAllāhu ánhum</i>	May Allāh be Pleased with them all
ﷺ رَضِيَ اللَّهُ عَنْهُنَّ	<i>radīyAllāhu ánhunna</i>	May Allāh be Pleased with them all (fem.)
ﷺ رَحِمَهُ اللَّهُ	<i>rahimahullāh</i>	May Allāh táālā have mercy upon him

AUTHOR'S INTRODUCTION

Thus said the meticulous research scholar, the imām, Shaykh Fat'huddīn Abu'l Fat'h Muḥammad ibn Muḥammad ibn Muḥammad ibn Sayyidi'n Nās al-Yámurīy ar-Rabýiy – may Allāh táālā sanctify his secret:

Praise be to Allāh táālā who opens the doors [of Grace] when He is called upon; and He, who bestows the means of guidance; Salutations and blessings be upon His Prophet Muḥammad ﷺ, whom Allāh táālā sent as a guide to those who accepted guidance; and as a proof⁴ against those who turned away; and [salutations be] upon his descendants and his companions who loved and cherished his ﷺ tradition all their lives.

*Úyūn al-Athar fī Funūn al-Maghāzī wa'sh Shamāyil wa's Siyar*⁵ is a comprehensive biography that I have compiled; a copious and ample resource for seekers of this knowledge. After its completion, I felt that an abridged version would facilitate quick reference, and would be easy to read and to carry. It is a book that imparts knowledge to the beginner and serves as a review for the master. Hence, I have summarised it in these pages, and named it ***The Light of Sight – A Concise Biography of the Trustworthy, the Divinely Protected***.⁶

Thus we begin, with a prayer for aid and guidance from Allāh táālā and beseech Him to steer our essay and ease the path to goodness.

⁴ *Hujjah*

⁵ *The Gushing Springs of Tradition: On the subject of Battles, Attributes and Biographies.*

⁶ *Nūr al-Úyūn fī Talkhīṣi Sīrati'l Amin al-Ma'mūn.*

THE GENEALOGY OF THE PROPHET ﷺ

He is **Muḥammad** صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

the son of **Ábdullāh**,

the son of **Ábd al-Muṭṭalib**,

the son of **Hāshim**,

the son of **Ábd Manāf**,

the son of **Qusayy**,

the son of **Kilāb**,

the son of **Murrah**,

the son of **Kaáb**,

the son of **Lu-ayy**,

the son of **Ghālib**,

the son of **Fihrr**,

the son of **Mālik**,

the son of **Naḍr**,

the son of **Kinānah**,

the son of **Khuzaymah**,

the son of **Mudrikah**,

the son of **Ilyās**,

the son of **Muḍar**,

the son of **Nizār**,

the son of **Ma-ádd**,

the son of **Ádnān**.

Genealogists are in agreement until Ádnān, and beyond him up until Sayyidunā Ādam عَلَيْهِ السَّلَام, there is a keen disagreement.

His ﷺ mother is Lady **Āminah**,

the daughter of **Wahb**,

the son of **Ábd Manāf**,

the son of **Zuhrah**,

the son of **Kilāb**,⁷

the son of **Murrah**,

the son of **Ka-áb**,

the son of **Lu-ayy**.⁸



⁷ The ancestry of RasūlAllāh ﷺ from his father's and mother's side converges at Kilāb.

⁸ Bayhaqi in *Dalā'il al-Nubuwwah* 1/183 and Ibn Hishām in his *Sīrah* #1156.

HIS ﷺ BLESSED BIRTH

He ﷺ was born on a Monday, in the month of Rabi' al-Awwal, in the Year of the [Attack of the] Elephants.⁹ It is said that it was on the **second** or the **third** or the **twelfth** of the month. Other dates have also been mentioned in this regard. His ﷺ mother bore him during the days of *tashrīq*,¹⁰ near the Middle Stoning Area.¹¹ It is also said that it was perhaps another day.¹² On the night of his birth ﷺ, the palace¹³ of Chosroes shook until the sound of its tremor was heard [from afar] and fourteen columns¹⁴ of his palace collapsed; the grand fire of the Persians, which had been burning continuously for a thousand years was extinguished, and the water of lake Sāwah evaporated.¹⁵

⁹ Abraha was an Ethiopian king who attempted to invade Makkah to destroy the Kābah. He came with an army of elephants which were destroyed by a flock of small birds sent by Allāh tāālā. This event is mentioned in the 105th *sūrah* of the Qur'ān. The year in which this event occurred is known as the 'Year of the Elephants' : *āām al-fīl*.

¹⁰ *Ayyām al-tashrīq*: the rising days, the radiant days. These are the 5 days in Dhu'l Ĥijjah, the twelfth month of the Islamic year.

¹¹ *Jamrah al-Wuṣṭā* during the Rising Days.

¹² There are varying reports concerning these dates.

¹³ *Yīwān*: palace; it is said that it was the massive palace built by Darius at Persepolis called Apadana. <http://oi.uchicago.edu/museum/collections/pa/persepolis/apadana.html>

¹⁴ *Wikipedia*: "This palace was called the Apadana. The King used it for official audiences. The work began in 515 BC. His son Xerxes I completed it 30 years later. The palace had a grand hall in the shape of a square, each side 60 m long with seventy-two columns, thirteen of which still stand on the enormous platform. Each column is 19m high with a square Taurus and plinth. The columns carried the weight of the vast and heavy ceiling. The tops of the columns were made from animal sculptures such as two headed bulls, lions and eagles."

¹⁵ Saveh is an ancient city of Persia.

HIS ﷺ BEING NURSED

He ﷺ was suckled by **Ĥalimah** al-Hudhaliyyah, the daughter of Abū Dhu'ayb. While he ﷺ was in Ĥalimah's care, the event of the incision of his chest occurred, and when his bosom was filled with wisdom and faith; and after the portion for the devil¹⁶ was removed from it.

He ﷺ was also suckled by **Thuwaybah** al-Aslamiyyah,¹⁷ the slave-girl of Abū Lahab.¹⁸

He ﷺ was nursed in the care of **Umm Ayman Barakah** al-Ĥabashiyyah,¹⁹ [a slave-girl owned] by his father²⁰ and whom he ﷺ inherited. When he ﷺ grew up, he ﷺ freed her and she was given in marriage to **Zayd** ibn al-Ĥārithah.



¹⁶ The wording of the ḥadīth is: *ba-āda anī'stukhrija ḥaẓẓu'sh shayṭāni minhu*. This ḥadīth is found in *Ṣaḥīḥ Muslim* 261/162, *Ibn Hibbān* 6334, *Musnad Imām Aḥmad* 3/121, and Bayhaqī's *Dalā'il al-Nubuwwah* 1/135. This ḥadīth is interpreted in accordance with the principle of Ahlu's Sunnah, that Prophets are free from sin; one of the best explanation is by Qādī Iyād in *Ikmāl al-Múlim* wherein he says that 'the portion for shaytan' means the portion which the Devil covets and exploits for his advantage. It was removed before it could be exploited. See Appendix A for a clarification.

¹⁷ Belonging to the Al-Aslam tribe. There is a difference of opinion whether she became Muslim; Ĥāfiẓ Ibn Mandah affirmed that she became a Muslim [*Usd al-Ghābah*, #6791].

¹⁸ He was the paternal uncle of RasūlAllāh ﷺ. He opposed RasūlAllāh ﷺ and became an enemy; he was damned forever on account of his abusiveness – and is mentioned in the Qur'ān by name, in Sūrah Lahab, the 111th chapter of the Qur'ān.

¹⁹ The Abyssinian.

²⁰ Umm Ayman was his ﷺ father's slave-girl.

GROWING UP

His ﷺ father passed away, when he ﷺ was still in his mother's womb. It is also said that he ﷺ was either **two** or **seven** or **twenty-eight months** old [when his father passed away].²¹

His ﷺ mother passed away when he was a boy of **four** years. It is also said that he was **six** [when his mother passed away].²²

His ﷺ grandfather **Ābdu'l Muṭṭalib** then became his guardian. When he ﷺ reached the age of **eight years, two months and ten days**, his grandfather Ābdu'l Muṭṭalib passed away. His [paternal] uncle **Abū Ṭālib** took him ﷺ in his care.

When he ﷺ was **twelve years, two months and ten days** old – he ﷺ set out with his uncle Abū Ṭālib to the Levant. When they reached **Buṣrā**,²³ the monk²⁴ **Bahīrā** saw him and recognised him by his attributes and distinguishing marks. Bahīrā came to him ﷺ, held his hand and said: “This is the Messenger of the Lord of all worlds, whom Allāh tāālā will send forth as a mercy to the worlds. Verily, when you descended in the valley, the very stones and trees prostrated – and they do not prostrate except for a prophet. We find the description of his attributes in our

²¹ The well-known and generally accepted report is the first narration, that he ﷺ was still in his mother's womb.

²² The second report that he ﷺ was six years old is widely accepted.

²³ Bostra; an ancient city in southern Syria.

²⁴ Christian monk

books; and it was well-known to those who came before us.” He then told Abū Ṭālib: “If you proceed to the Levant, the Jews will kill him.” So his uncle turned back [without going further] fearing harm to his nephew’s ﷺ life.

The Prophet ﷺ set out a second time to the Levant in the company of **Maysarah**, a slave of **Khadījah** ﷺ, when representing her business, and before his ﷺ marriage to her.²⁵ When he ﷺ reached the Levant, he ﷺ sat under a tree close to a monastery.²⁶ The monk (of the hermitage) said: ‘None except a prophet has ever sat under this tree’.

Maysarah would say: ‘During the journey, when the sun was very hot, I saw two angels descend from the sky, giving him shade’.

After he ﷺ returned from this journey, he ﷺ married **Khadījah** bint²⁷ Khuwaylid; and his age was **twenty five years, two months and ten days**. It is also said that his age was other than what has been mentioned [above].

When he ﷺ reached his **thirty-fifth year**, he ﷺ witnessed the rebuilding of the Kábah and he ﷺ placed the black stone with his own blessed hands.



²⁵ He married Sayyidah Khadījah in his twenty-fifth year.

²⁶ *ṣūma-āh*: monastery, hermitage. *rāhib*: monk, ascetic, hermit.

²⁷ *bint*: ‘the daughter of’.

PROCLAMATION OF PROPHETHOOD²⁸

When he ﷺ reached the age of **forty years** and a few days, Allāh tāālā sent him forth as a Messenger bearing glad tidings²⁹ and as a Warner³⁰ to all the worlds. The archangel Jibrīl³¹ عَلَيْهِ السَّلَام came to him ﷺ in the cave of **Ĥirā'a** with a revelation³² from the Lord of the Worlds and he said: "Read." He ﷺ replied: "I am not read".³³

[Describing the event,] he ﷺ said: "And he³⁴ clasped me in a tight and smothering embrace; then, he released me [from the embrace] and said once more, "Read" to which I replied: "I am not read". So the third time, he said:³⁵

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ *
الَّذِي عَلَّمَ بِالْقَلَمِ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ *

²⁸ **biy-thah**: to be sent forth on a mission; proclamation of his being a prophet and the announcement of the message that he ﷺ was sent with. See Appendix A for clarification.

²⁹ **bashīr**: one who gives glad tidings of Paradise for believers; one who gives glad tidings of forgiveness and mercy of the Almighty.

³⁰ **nadhīr**: one who warns of punishment to the evildoers and infidels; one who warns of the wrath of the Almighty.

³¹ Gabriel in the Judeo-Christian literature.

³² *wahy*.

³³ It is also said that he meant: "What shall I read?" See Appendix A for clarification.

³⁴ Sayyidunā Jibrīl عَلَيْهِ السَّلَام

³⁵ Ĥadīth of *Bukhārī* #3, and *Muslim* #160. In the Ĥadīth, the angel embraces him three times, asks him to read and recites the verse after the third time.

Read! In the name of thy Lord who hath created thee. He hath created man from a congealed clot of blood. Read, in [the name of] your Lord, the most Honourable. He who taught by the pen; and taught man that which he knew not.³⁶

He ﷺ received the first revelation as mentioned above on **Monday, the eighth day of Rabi' al-Awwal**.

The people of Makkah then blockaded him ﷺ and he ﷺ was confined to the hollow³⁷ of Abū Ṭālib along with his family for more than three years. When they emerged from the valley [after the blockade was eased] he ﷺ was **forty-nine** years old. **Eight months and twenty-one days** after the boycott collapsed, his ﷺ uncle Abū Ṭālib died; [Sayyidah] Khadījah ﷺ died three days later.

When he ﷺ reached the age of **fifty years and three months**, a party of Jinn of the Naṣībīn³⁸ came to him ﷺ and became Muslims.

When he was **fifty-one years and nine months** old, he ﷺ went on the Night Journey³⁹ commencing from the place between Zamzam⁴⁰ and the *Maqām*,⁴¹ to Jerusalem.

³⁶ Sūrah Ālaq, 96:1-5.

³⁷ *Shi'ab Abū Ṭālib*.

³⁸ A well-known city in the Arabian peninsula.

³⁹ *Al-Isrā'a wa'l Mi'rāj*.

⁴⁰ The well near Kābah.

⁴¹ *Maqām Ibrāhīm*: the stone bearing the footprints of Sayyidunā Ibrāhīm; *maqām* or the 'standing place' of Ibrāhīm placed near the door of the Kābah.

The **Burāq**⁴² was brought [once again] and he ﷺ mounted it and was raised to the heavens; prayer was made obligatory during this journey.

When he ﷺ reached the age of **fifty-three**, he ﷺ migrated from Makkah to Madīnah on a **Monday**, on the **22nd of Rabiʿ al-Awwal**. He entered Madīnah on a Monday. He ﷺ stayed in Madīnah for [the next] **ten years** until he ﷺ passed away from this world.

Some of these dates are differed upon by historians, and I have mentioned the dates that I have considered to be accurate, and described in my book *ʿUyūn al-Athar*.



⁴² A celestial steed. The text gives the impression that Burāq was brought for the first time in Jerusalem. Whereas, RasūlAllāh ﷺ had already arrived to Jerusalem upon it; and here it is the commencement of the heavenly ascension of RasūlAllāh ﷺ. *Burāq* is a white animal, taller than a donkey and shorter than a mule and its stride is as far as it can see. [*Muslim*]

CAMPAIGNS AND SORTIES

He ﷺ undertook **twenty-five** or **twenty-seven** wars in this period. He participated in **seven** of these himself.

1. **Badr**
2. **Uḥud**
3. **Khandaq** (The battle of the Trench, also known as **Aḥzāb**)
4. **Banī Qurayẓah**
5. **Banī Muṣṭaliq** (also known as **The Battle of Muraysīy**)
6. **Khaybar**⁴³
7. **Ḥunayn**
8. **Ṭāyif**

It is said that he also participated in the battles of **Wādī al-Qurā**, **Ghābah** and **Banī Naḍīr**.

He ﷺ sent smaller sorties on about **fifty** expeditions.⁴⁴



⁴³ **Editors' Note:** There is a variance in the manuscripts that we have examined between Khaybar and Ḥunayn; and we have listed both here; as the Prophet ﷺ participated in these two wars; Imām Ibn Ḥajar attests in *Fat'h al-Bārī* [narrating] from Mūsā ibn Ḥaqabah that RasūlAllāh ﷺ participated in **eight** wars. Allāh tāālā knows best. In the author's *Ūyūn al-Athar*, 1/353, he lists **nine** wars including **The Conquest of Makkah**.

⁴⁴ *Ghazwah*: war; *sariyyah*: expedition; *sarāyā*, plural of *sariyyah*. In Dimyāṭī's

PILGRIMAGE

He ﷺ went on Ḥajj, the major pilgrimage **only once** after it became obligatory; and [he had been to pilgrimage] **twice** prior to this.

He ﷺ set out for the farewell pilgrimage in the day; he ﷺ oiled and combed his hair, perfumed his clothes and stayed overnight in **Dhu'l Ḥulayfah**.⁴⁵ [About which] he ﷺ said: Last night, a herald came to me from my Lord and said: "Pray in this blessed valley and say: I intend for *úmrah*⁴⁶ and *ḥajj*".⁴⁷ So he ﷺ donned the **ihram**⁴⁸ for [doing] both pilgrimages together.⁴⁹

He ﷺ entered Makkah on Sunday morning from the two rising hills; and performed the **ṭawāf**⁵⁰ of arrival. In three of the rounds he ﷺ did **ramal**⁵¹ and walked at ease in the rest of the four. He ﷺ proceeded to **Ṣafā** and made the circuit⁵² on a mount.

⁴⁵ About 10 km south of Madinah.

⁴⁶ The minor or lesser pilgrimage.

⁴⁷ The major or greater pilgrimage.

⁴⁸ The pilgrim's garb – and also the state of being a pilgrim.

⁴⁹ *Qirān*: to intend both lesser and greater pilgrimages (*ḥajj* and *úmrah*) together in the same *ihram*.

⁵⁰ Circumambulation of the Kábah; seven rounds of the Kábah are required for the completion of the rite.

⁵¹ To march, with chest protruded and swinging shoulders as in a parade.

⁵² *Sayī* or the circuit is a rite in the pilgrimage – to go from Ṣafā to Marwā and back again seven times; starting from Ṣafā and ending at Marwā.

He ﷺ then ordered those who could not muster a sacrifice⁵³ to suspend the *ĥajj* and end their *iĥrām* with the *úmrah*; he ﷺ camped on the ridge of the **Ĥajūn** hill.

On the **eighth day of Dhu'l Ĥijjah**,⁵⁴ he ﷺ set out to **Minā**. He ﷺ prayed *Žuhr*, *Áṣr*, *Maghrib*, *Íshā*, and stayed there overnight; he ﷺ also prayed *Fajr* of the following morning there.

After sunrise, he ﷺ went to **Árafah** and a tent was erected for him ﷺ at **Namirah**. He ﷺ stayed there until the sun began to descend,⁵⁵ and he ﷺ gave a sermon; he ﷺ prayed in congregation and combined both prayers of early and late afternoon. They were both prayed with just one **adhān**⁵⁶ but a separate **iqāmah**.⁵⁷ He ﷺ then went to the Place of Standing [in *Árafah*] and stood there supplicating and glorifying his ﷺ Lord Almighty, and proclaiming His greatness⁵⁸ until the sun had set.

He ﷺ returned to **Muzdalifah** after sunset and stayed there overnight and prayed the *Fajr* of the following morning there. He ﷺ then stood at **Mashār al-Ĥarām**, until a little after sunrise.⁵⁹

⁵³ *Had'yi*: a sacrificial animal which is obligatory for those who do the two types of *Ĥajj*: *Qirān* and *Tamattú*.

⁵⁴ The day of *Tarwiyah*.

⁵⁵ After mid-noon.

⁵⁶ The call to prayer.

⁵⁷ The announcement prior to standing for prayer.

⁵⁸ *Tahlíl* and *Takbír*

⁵⁹ When orange-red light fills the sky.

He ﷺ returned to **Minā** before sunrise. [Thereafter,] he ﷺ stoned the devil at **Jamarah al-Āqabah**,⁶⁰ casting seven pebbles. On the remaining three days of **Tashrīq**, he ﷺ went on foot, to stone the devil, and he ﷺ cast seven pebbles in each of the three stoning places. [On the remaining three days,] he ﷺ started from the smaller stoning place adjacent to **Khayf**,⁶¹ and then the middle one, and then the *Jamarah al-Āqabah*.

He made lengthy supplications at the first and the second place.

He ﷺ offered the sacrifice, the very day he ﷺ returned to Mina⁶² and then went to [Makkah, where he ﷺ made the obligatory]⁶³ **Ṭawāf al-Ifādah**; he ﷺ made the circumambulation seven times and then went to the well [of Zamzam] and drank from it. He ﷺ then came back to Minā.

He ﷺ left [Minā] on the third day⁶⁴ and camped in **Muḥaṣṣab**. Sayyidah Ā'ishah ؓ did the *úmrāh* [starting from] **Tan'yīm**.

RasūlAllāh ﷺ then ordered [the company] to prepare for departure.

⁶⁰ *Jamarah*, *Jamarāt* (pl.): These are three places between Minā and Makkah; and a symbolic stoning of the devil is a ritual in Ḥajj. The stoning place (Jamarah) closer to Makkah is the **Jamarah al-Āqabah** (The Greater Stoning Place); the middle is **Jamarah al-Wuṣṭā** (The Middle Stoning Place); and the one closer to Minā is **Jamarah al-Ṣuġhrā** (The Smaller Stoning Place).

⁶¹ Situated in Minā; a big mosque is built there.

⁶² On the 10th Dhu'l Ḥijjah, after the stoning.

⁶³ The circuit of the Kābah after returning from Ārafah on the 10th is an obligatory ritual in the ḥajj. This is known as *Ṭawāf al-Ziyārah* or *Ṭawāf al-Ifādah*.

⁶⁴ This is the completion of the Ḥajj.

He ﷺ did the **Ṭawāf al-Wadāʾ**⁶⁵ and set out to Madīnah.

RasūlAllāh ﷺ did *úmrah* **four** times and all the four were performed in **Dhu'l Qaádah**.



⁶⁵ The farewell *ṭawāf*.

HIS ﷺ PHYSICAL ATTRIBUTES

RasūlAllāh ﷺ was of medium height and had broad shoulders.

He ﷺ had a white complexion with a rosy hue. His ﷺ hair would reach his earlobes. There were no more than twenty grey hairs in both his [blessed] head and beard. His face was radiant and shone like the full moon. He ﷺ was immensely beautiful to behold.

He ﷺ was the epitome of dignity in silence; and when he ﷺ spoke, there was an effusion of splendour and awe. From afar, he appeared graceful, elegant and the most handsome of all. So also from near: he was the most handsome and comely.

His ﷺ speech was sweet and his forehead ample.⁶⁶ His eyebrows [thin and] long, and they were not joined;⁶⁷ his nose was aquiline – thin and straight with a raised bridge; his cheeks were soft, he had a full mouth and his teeth were spotless and white. There was a small and narrow gap⁶⁸ between his two front teeth.

⁶⁶ Apart from the physical attractiveness of an ample forehead, there are also other connotations. In Arabic, the same description is used to signify an amiable person and one with pleasant nature; and negates frowning and scowling. Thus was RasūlAllāh ﷺ, always smiling and a gracious countenance to behold.

⁶⁷ Though they appeared to be joined when observed from a very close range, they were apart when viewed from a sitting distance. Regardless, this is to negate synophrys or a unibrow. Allāh tāālā knows best.

⁶⁸ This was a very narrow separation that enhanced the natural beauty of his blessed teeth; or that the teeth were slightly curved in the lower portion of the front teeth such that a small opening is formed when the upper teeth sit on the lower ones, which is a mark of attractive teeth. It may not have been diastema; regardless, it was certainly beautiful as RasūlAllāh ﷺ was the most perfect human being and the most beautiful in the creation.

The Seal of Prophethood was between his shoulders and the person who described his ﷺ beauty said: “I had never seen anyone more handsome than him ﷺ before, and I never saw anyone like him ﷺ after.”



HIS ﷺ NAMES

RasūlAllāh ﷺ has many names, as he ﷺ has himself said:

I am **Muḥammad**,⁶⁹

I am **Aḥmad**,⁷⁰

I am **Māḥīy**, the Effacer; by whom Allāh tāālā effaces disbelief,

I am **Ḥāshir**, the Gatherer as people will be gathered and assembled by my feet in the hereafter,

and I am **Āāqib**, the Ultimate; and there is no prophet after me.⁷¹

In another narration:⁷²

I am **Muqaffi** [or **Muqaffā**],⁷³ the last in the line of prophets,

I am **Nabiyu't Tawbah**, the Prophet who brings redemption,

I am **Nabiyu'r Raḥmah**, the Prophet of Mercy.

⁶⁹ He who is praised.

⁷⁰ One who praises Allāh tāālā the most.

⁷¹ *Bukhārī*, #3532; *Muslim*, #2354.

⁷² Narrated by Ḥudhayfah ibn al-Yamān in *Shamāyil* of Tirmidhī, #374.

⁷³ **Muqaffi** from *qaffā* meaning 'one who came on the trail of previous prophets [i.e., in *tawḥīd* and noble character] and was the last to follow'. **Muqaffā** means 'Allāh tāālā sent him as the last prophet and with him ended their trail' [*Muntahā al-Sūl*, 1/149, Laḥjī]. As mentioned in the verse: "**They are the ones whom Allāh has guided; so walk ye, in their path of guidance.**" [Sūrah Anāām, 6:90]

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْتَدِ

In a report found in *Ṣaḥīḥ Muslim*:

Nabiyyu'l Malḥamah, the Prophet of War.⁷⁴

Allāh tāālā has given him ﷺ the following names in His Holy Book:

Bashīr, the Harbinger, the bearer of glad tidings;

Nadhīr, the Warner of punishment and Allāh's wrath;

Sirāj, the Light of guidance;

Mūnīr, the Illuminated;

Ra'ūf, the Kind;

Raḥīm, the Merciful;

Raḥmatun li'l Ālāmīn, Mercy to all worlds;

Muḥammad, the Praised One;

Aḥmad, the Praising One;

Ṭā hā;

Yāsīn;

⁷⁴ **Editors' Note:** We did not find this in *Ṣaḥīḥ Muslim*, though Ibn Ḥibbān claimed thusly. Here, it may sound contradictory that he is said to be both a Prophet of Mercy and a Prophet of War; Āllāmah Laḥjī in his *Muntahā as-Sūl* cites a beautiful explanation from Khaṭṭābī: "That he was sent with war and sword, is actually a form of mercy. Because it was the way of Allāh tāālā to hasten punishment when they belied prophets of previous nations and were exterminated; and his ﷺ community was given the mercy that they were not exterminated, but rather given a chance to revert from their disbelief – even if it was under the fear of the sword."

Muzzammil, the Cloaked One;

Muddath'thir, he who is wrapped in his mantle;

and **Ābd**, His Slave, as Allāh tāālā has said:

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا

Glory to Him, who took His slave on a journey in a part of the night⁷⁵

وَأَنَّهُ لَمَّا قَامَ عَبْدَ اللَّهِ يَدْعُوهُ

And when His slave stood beseeching Him⁷⁶

Allāh tāālā has named him ﷻ **Nadhīru'l Mubīn**, a Manifest Warner:

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ

And say: Verily I am a Manifest Warner⁷⁷

And named him ﷻ **Mudhakkir**, The Reminder, as He has said:

إِنَّمَا أَنْتَ مُذَكِّرٌ

Verily you are the one who reminds;⁷⁸

Many other names have also been mentioned elsewhere.⁷⁹ Most of these names are descriptions of his ﷻ attributes.

⁷⁵ Sūrah Isrā, 17:1.

⁷⁶ Sūrah Jinn, 72:19.

⁷⁷ Sūrah Hījr, 15:89.

⁷⁸ Sūrah Ghāshiyah, 88:21.

⁷⁹ **Editors' Note:** Scholars have collected his ﷻ names and compiled books among which, the following are prominent: Āllāmah ibn Dīḥyah's *Al-Mustawfā*; Imām Suyūṭī's *Al-Bahjatu'l Bahiyyah*; Ḥāfiẓ Sakhāwī's *Al-Qawl al-Badīy*; Āllāmah Yūsuf Nab'hānī consolidated all these in his *Al-Asmā fīmā li Sayyidinā Muḥammad ﷻ minā'l Asmā'a*; he has also versified the same in his *Aḥsanu'l Wasāyil fi Naẓmi Asmā'a an-Nabiyy al-Kāmil*, where he has listed 824 names.

HIS ﷺ LOFTY CHARACTER

Sayyidah Āyishah ﷺ was asked about his ﷺ character, and she said: ‘His character was the Qur’ān.’ He ﷺ was angered or pleased only for the sake of his Lord. He ﷺ did not avenge for his own self, nor become angry for personal reasons. However, when someone transgressed limits, he ﷺ would be angry only for the sake of his Lord. And when he ﷺ was angry, no one could dare to stand in his presence.

He ﷺ was the bravest, the most generous and the most magnanimous of men. He ﷺ never said ‘No’, to anything that was asked of him.

He ﷺ did not store any gold or silver;⁸⁰ he ﷺ would not even keep it for a night; if something had remained and was not given to someone by nightfall, he ﷺ would not come home until he ﷺ had found someone deserving and had handed it to them.

He ﷺ would not take more than what was necessary for the sustenance of his family for a year; and such a provision would be quite an ordinary one, comprising of dates and wheat. He ﷺ would give charity from this too, and sometimes it would so happen that his provision would be consumed before the end of the year.

He ﷺ was the most truthful of men, and the most righteous in speech; he ﷺ was the most trustworthy, the most courteous with people and the most honourable in transactions and upright in society.

⁸⁰ *dirham*: silver, and *dīnār*: gold.

He ﷺ was the most forbearing of men, and also the most bashful and modest – he was more bashful than a veiled maiden.

His gaze was always lowered [out of bashfulness and humility] and he looked at the earth more often than he ﷺ would cast his sight towards the sky. When he ﷺ looked at anything, it would usually be a quick glance.

He ﷺ was exceptional in his humility; he ﷺ accepted invitations from everyone, whether from the rich or the poor, freeman or a slave.

He ﷺ was the kindest of men; he would place a bowl for the cat to drink from [and wait] and would not take it away until it had drunk its fill, out of kindness to the cat.

He ﷺ was the most chaste of men, and the foremost in honouring and being considerate with companions. He ﷺ would not stretch his legs when he was seated in the midst [of others] and he would make room for others [by moving] if the place was crowded. He ﷺ would sit such that his knees would not touch another person in the assembly.

Whoever saw him ﷺ suddenly, would be awestruck; and if he remained in his company, he would begin to love him ﷺ.

His ﷺ companions would be around him often; when he spoke – they would remain silent, listening to him with rapt attention; when he ﷺ bade them do something, they would rush to fulfil his command. When he ﷺ met with someone, he ﷺ would be the first to greet with *salām*.

He ﷺ was courteous with his companions and would miss those who were absent; he would ask about them – and if they were unwell, he ﷺ

would visit them; and if someone was away,⁸¹ he ﷺ would pray for them; and when any of them died, he ﷺ would do *istirjāá*⁸² and pray for those who had died.

If someone was afraid that something would befall them [on the way], he ﷺ would accompany them to their doorstep. He ﷺ would visit the gardens of his ﷺ companions and accept their hospitality and eat with them. He ﷺ would engage [and speak] with respectable folk and honour people of merit; yet, he ﷺ never turned away from anybody, nor was he supercilious with anyone. When someone asked for forgiveness, he ﷺ would accept their excuse and would readily forgive them. The strong and the weak, concerning their rights, were equal in his ﷺ presence.

He ﷺ did not allow anyone to walk behind him ﷺ and he ﷺ would say: “Leave my back for the angels.”

He ﷺ would not allow anyone to walk by the side, when he ﷺ was riding; he ﷺ would urge them to ride with him, and if they declined he ﷺ would say: “Hasten towards where you wish to go”.

He ﷺ would serve those who served him; he ﷺ owned slaves and slavegirls, but he ﷺ never withheld anything from them or considered himself above others⁸³ in anything; whether in food, drink or clothing [he shared everything with them].

⁸¹ Whether on a journey or absent for any other reason.

⁸² *Istirjāá* is to utter the prayer: “We belong to Allāh tāālā and to Him is our return” which is said by those who are close to the deceased. Here it indicates his ﷺ concern for his ﷺ companions and how much he ﷺ cared for them.

⁸³ In reality, he ﷺ is higher and superior to everyone in the creation; it was just his humility.

Sayyidunā Anas ؓ says: “I was in the service of RasūlAllāh ؓ for ten years, and by Allāh! I was in his company and attended to him at all times, whether he ؓ was at home or when he was travelling; he ؓ served me more than I would serve him. He ؓ never reprimanded [anyone] harshly, or even said ‘Alas!’ He ؓ never asked, ‘Why did you do so?’ for something I did; nor did he ؓ ask, ‘Why did you not do so?’ for something that I did not do.

Once RasūlAllāh ؓ was on a journey, and he ؓ asked his companions to cook a lamb for dinner. One of them said: “O Messenger of Allāh! I will slaughter it.” Another said: “I will skin it.” Another said: “I will cook it,” RasūlAllāh ؓ said: “Then, I shall gather firewood.” His ؓ companions said: “O RasūlAllāh! We will take care of it [and you need not trouble yourself].” RasūlAllāh ؓ told them: “I know that you will take care of everything. But I do not like to be distinguished and be privileged amongst you. Verily Allāh tāālā does not like that slave of His who wishes to be distinct among his companions.” So he ؓ rose and went to gather firewood.

Once during a journey, the caravan stopped for prayer. [Just before standing for prayer] he ؓ turned to go back. He ؓ was asked: “O Messenger of Allāh, where do you wish to go?” He ؓ replied: “To tie my camel.” His companions said: “We shall tie it for you, O Messenger of Allah” and he said: “Be self-reliant; and do not ask for help, even for [as little as] a twig”.⁸⁴

⁸⁴ Both the printed edition and the manuscript mention “*lā yastayīn*” even though, in most narrations it is simply: ‘*la-yastaghni* / be self-reliant’. See Bayhaqī’s *Shu’ab al-Īmān*, #3252. The idiom: *qadmatin min siwāk*, means ‘howsoever insignificant’.

He ﷺ neither sat nor stood up without first mentioning his Lord. When he ﷺ went into a room full of people, he ﷺ would sit at the back⁸⁵ and would ask his followers to do the same. He ﷺ would be courteous to every person in the audience, such that every one of them felt special, as if he were the most honoured person in that gathering.

If someone came to sit with him, he ﷺ would not leave until that person himself rose to leave – except when he ﷺ had to go somewhere and could not delay; in which case, he ﷺ would take the person's leave.

Nobody could face RasūlAllāh ﷺ with something that he ﷺ did not like.

He ﷺ did not retribute evil with evil; rather, he ﷺ would pardon [anyone] and forgive.

RasūlAllāh ﷺ visited the sick, loved the poor, sat with them and attended their funerals; he ﷺ never despised a poor man on account of his poverty, nor admired a rich man on account of his wealth. He ﷺ cherished and thanked for everything he received, howsoever little – and he never denigrated or belittled anything.

He ﷺ never criticised food; if he ﷺ liked something, he ﷺ would eat it; and if he ﷺ did not like it, he would simply avoid it.

He ﷺ was amiable with his neighbours and honoured his guests. He ﷺ would always be smiling and was cordial with everyone. He ﷺ did not do anything that was not for the sake of Allāh tāālā; except such chores

⁸⁵ Lit. 'at the end of the assembly.' Because when one arrives after people are already sitting, the only place left would be in the back.

which were inevitable. If he ﷺ had to choose between two things, he ﷺ would choose the easiest of the two – except when the easier choice would result in transgression or severing relation; and he ﷺ was the farthest from doing such a thing.⁸⁶

He ﷺ would mend his own shoes and sew the tears in his clothes.

He ﷺ would ride a horse, a mule or a donkey; and make his slaves or others to ride with him ﷺ on the pillion. He ﷺ would [sometimes] wipe the face of his horse with his sleeve or the corner of his mantle.

He ﷺ appreciated favourable signs, but disliked augury.

If something occurred that pleased him, he ﷺ would say: “Praise be to Allāh, the Lord of all worlds.”⁸⁷

If something happened that displeased him, he ﷺ would say: “Praise be to Allāh always, and in every state and condition.”⁸⁸

When dishes were taken away [after food,] he ﷺ would say: “Praise be to Allāh, who has given us food, drink and shelter; and He has made us Muslims.”⁸⁹

He ﷺ would usually sit facing the Qiblah, and would remember his Lord often; his ﷺ prayers would be lengthy and his sermons would be short.

⁸⁶ That is, transgression or severing relations.

⁸⁷ *alḥamdu lillāhi rabbi'l ālālamīn.*

⁸⁸ *alḥamdu lillāhi ālā kulli ḥāl.*

⁸⁹ *alḥamdu lillāhi'l ladhī aṭ-ámanā wa saqānā wa aāwānā wa jaálanā muslimīn.*

He ﷺ would do **istighfār**,⁹⁰ one hundred times in a single sitting. Sometimes when he ﷺ prayed, gasps would be heard arising from his chest, similar to a person stifling his sobs.

He ﷺ would fast on **Mondays**⁹¹ and on **Thursdays**; on three days of every month, and on the day of **Āashūrā**.⁹² He would not miss fasting [from the days he usually fasted] even if it fell on a Friday.⁹³ Most of his supererogatory fasts were in the month of **Shābān**.

His ﷺ sleep was such that his eyes would sleep, but his heart would be awake, in anticipation of revelation. If he ﷺ saw something in his dream that he ﷺ disliked, he ﷺ would say: “Allāh is He [the only God]; and who hath no partner.”⁹⁴ When he ﷺ went to bed, he ﷺ would say: “O my Lord! Protect me from your torment on the day you bring forth your slaves [from their graves.]”⁹⁵ Upon waking, he ﷺ would say: “Praise be to Allāh; He has given us life after death and we shall be assembled in His Presence.”⁹⁶

⁹⁰ To beseech the forgiveness of Allāh tāālā and implore Him to accept repentance.

⁹¹ In a ḥadīth of *Muslim*, he ﷺ was asked why he ﷺ fasted on Mondays, and he ﷺ replied: “**Because I was born on that day**”. RasūlAllāh ﷺ himself commemorated the day of his birth; this is the proof from sunnah for the validity of celebrating his mawlid.

⁹² The 10th day of Muḥarram.

⁹³ Lit. “He hardly missed fasting on Fridays” from the ḥadīth of *Tirmidhī* #742. Ibn Ḥajar says that it may mean that he did not avoid fasting on Friday if one of the usual fasts fell on that day, such as the 13th, 14th and 15th of every month, etc. [*Fat’ḥ al-Bārī*, #1984].

⁹⁴ *huwa Allāhu lā sharīka lahu*

⁹⁵ *rabbi qinī ādhābaka yawma tabāthu ibādaka*

⁹⁶ *al-ḥamdu lillāhi’l ladhī aḥyānā baāda mā amātanā wa ilayhi’n nushūr*

HIS ﷺ FOOD AND DRINK

He ﷺ did not partake from alms and charity; but he ﷺ would partake from gifts and give those who gave him gifts something in return.

His ﷺ food was neither sumptuous nor extravagant.

Sometimes, he ﷺ would tie stones upon his belly, to suppress hunger.⁹⁷ Allāh táālā had offered him ﷺ the keys of all the treasures of this earth; but he ﷺ did not accept them, and he ﷺ chose the hereafter instead.

He ﷺ would eat bread with vinegar and he ﷺ has said: “What a splendid sauce vinegar is!”

RasūlAllāh ﷺ has eaten the flesh of chicken and houbara.⁹⁸

He ﷺ savoured calabash⁹⁹ and was fond of shoulder meat.¹⁰⁰

He ﷺ would use [olive] oil in food; and use this oil in his hair; and he ﷺ has said: “Use [olive] oil for food and to oil your hair; as it comes from a blessed tree.”

He ﷺ would eat with three fingers and would lick them [afterward].¹⁰¹

⁹⁷ This was out of contentment and to teach his followers patience and contentment.

⁹⁸ A bustard found in Arabia.

⁹⁹ Bottle gourd; *dubbā’a* or *qará* in Arabic.

¹⁰⁰ Of lamb.

¹⁰¹ Out of modesty and to indicate that it was opposed to vanity and pride.

He ﷺ has eaten [Arabic] bread¹⁰² made of barley together with dates; he has also eaten watermelon coupled with fresh dates, cucumber with fresh dates, and dates with cream. He ﷺ loved sweets and honey.

He ﷺ would always drink seated; sometimes he ﷺ would drink standing up; and he would drink in three draughts, parting the glass from his lips every time.

He ﷺ always started from the right side, when he ﷺ passed [the chalice of] milk to drink; or when he ﷺ drank it himself.¹⁰³

RasūlAllāh ﷺ said: When one partakes from the food Allāh táālā has given, he should say: “O Allāh! Make our food blessed and give us food better than this.”¹⁰⁴ And when Allāh táālā gives him milk, he should say: “O Allāh! Make our drink blessed and increase it for us.”¹⁰⁵

He ﷺ has said: “Nothing can compensate for both food and drink except milk”.



¹⁰² Pita bread, khubz.

¹⁰³ That is, when he ﷺ drank, he ﷺ drank with his right hand; and when he ﷺ passed the bowl, he ﷺ did so from the right side.

¹⁰⁴ *allāhumma bārik lanā fīhi wa aṭyīmṇā khayran minhu*

¹⁰⁵ *allāhumma bārik lanā fīhi wa zidnā minhu*

HIS ﷺ DRESS

He ﷺ would wear clothes made of wool. He ﷺ would wear layered shoes.¹⁰⁶ He ﷺ did not wear ostentatious or grandiose clothes.

The **ĥibarah**,¹⁰⁷ a type of Yemenite cloak with red and white stripes, was most beloved to him among apparel.

Among garments, the **qamīṣ**,¹⁰⁸ was most beloved to him.

When he ﷺ wore new clothes, he ﷺ would say: “O Allāh! I praise you for clothing me. I ask you for its goodness and the goodness for which it was made; I seek your refuge from its evil; and the evil apportioned for it.”¹⁰⁹

He ﷺ liked green garments.

Sometimes he ﷺ would wear only the lower garment¹¹⁰ without anything else and tie its two ends between the shoulders.¹¹¹

¹⁰⁶ *makhṣūf*: shoes made of multiple layers; or patched.

¹⁰⁷ Dāwūdī says: *ĥibarah* is green garment; [and he ﷺ loved it because] they are a reminder of garments in paradise. Ibn Battal said: *Ĥibarah* are cotton mantles from Yemen, and used to be highly regarded by them. Qurṭubī said: It is known as *ĥibarah* because it is a synonym for decorated, and beautified. [*Fat’ḥ al-Bārī*]

¹⁰⁸ Shirt

¹⁰⁹ *allahummā laka’l ḥamdu kamā albastanīh; as’aluka khayrahu wa khayra mā ṣuniá lahu; wa a’ūdhū bika min sharrihi wa sharri mā ṣuniá lahu.*

¹¹⁰ *izār*: it is the lower garment and is unstitched cloth tied at the waist; some have said that it is the lower garment and starting from the middle of the torso; that which covers the shoulders and back (another unstitched piece of cloth) is known as *ridā*. [*Tāj al-Ārūs*]

¹¹¹ According to one description it is wrapped such that lower half of the torso is covered; and this narration in the text reinforces that view. Allāh tāālā knows best.

On Fridays, he ﷺ would don a reddish¹¹² cloak and wear a turban.

He ﷺ would wear a silver signet ring which had the inscription “**Muḥammad, the Messenger of Allāh**” engraved in it; he ﷺ would wear it on the little finger of his right hand; and sometimes on his left hand.

He ﷺ loved perfumes.

He ﷺ disliked foul odours and offensive smells and he ﷺ has said: “Verily Allāh tāālā has made pleasing to me, women and perfume; and has made prayer, the coolness of my eyes”.

He ﷺ would use **Ghāliyah**;¹¹³ sometimes, he would use pure musk.

He ﷺ would also perfume himself with fumes of oud and camphor.

He ﷺ used to wear kohl made from stibnite;¹¹⁴ he ﷺ would apply¹¹⁵ thrice in his right eye and twice in his left eye; he ﷺ would also apply kohl when he ﷺ was fasting.

¹¹² Scholars have clarified that this was not blinding red and probably, just red stripes.

¹¹³ *Ghāliyah* is a mixture of musk, ambergris (*ánbar*), agalloch (*úūd*) and oil.

¹¹⁴ Stibnite, a mineral containing antimony. *Ithmid*, in Arabic. Various studies that establish kohl as hazardous to eyes, explain that it is because of the lead content. In a study by Carol Parry and Joseph Eaton: “Much of the literature on the Middle East and Arab cultural habits that mentions kohl identifies it as ground antimony. However, testing consistently found antimony levels of less than 0.1%. Excavations in the Middle East and Africa have frequently turned up ancient eye makeup containers, which occasionally have contained makeup. When tested, some of these eye makeups were composed primarily of ground antimony.”

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1567936/pdf/envhper00414-0118.pdf>

¹¹⁵ It is said that he used an applicator.

He ﷺ would oil his hair and his beard.

He ﷺ oiled his hair intermittently; he would apply kohl [in his eyes] an odd number of times.

He ﷺ liked to begin from the right¹¹⁶ in combing his hair or wearing his footwear; in ritual cleaning¹¹⁷ and everything that he ﷺ did – he ﷺ always preferred to start from the right side.

He ﷺ would also use a mirror.

He ﷺ never travelled without the following: a flacon of oil, a vial of kohl, a mirror, a comb, a pair of scissors, a toothbrush (miswāk,) a needle and thread. He ﷺ would brush¹¹⁸ his teeth three times before he ﷺ went to bed and after waking from sleep, during his prayers in the night, and when he ﷺ set out for the morning prayer.

He ﷺ also had cupping done on him.¹¹⁹



¹¹⁶ *Tayammun* means to begin from the right side, *yumna*: the right side.

¹¹⁷ *Wuḍū*

¹¹⁸ With a twig known as *miswāk*.

¹¹⁹ *Ḥijāmah*: cupping is a form of ancient treatment by bloodletting.

HUMOUR

He ﷺ would sometimes jest; yet, he ﷺ always spoke the truth.

A woman came to RasūlAllāh ﷺ once and said: ‘O Messenger of Allāh, make me ride on a camel.’ RasūlAllāh ﷺ said: ‘I will make you ride on the calf of a she-camel.’¹²⁰ The woman said: ‘But it will not bear my weight.’ People then explained it to her: ‘Is there any camel that is not the calf of a she-camel?’

Another woman came to RasūlAllāh ﷺ and said: ‘My husband is ill and requests you to visit him.’ RasūlAllāh ﷺ told her: ‘Perhaps, your husband is that person whose eyes have whites?’ The woman returned home and tried to pry open her husband’s eyes who was sleeping. [Startled,] the man exclaimed: ‘What is wrong with you woman?’ She said: ‘RasūlAllāh ﷺ told me that there is whiteness in your eyes.’ The man said: ‘How naïve you are! Is there anyone who does not have whites in their eyes?’

Another woman told him: ‘Ya RasūlAllāh, pray to Allāh that He makes me to enter paradise.’ He ﷺ told her: ‘O lady,¹²¹ old maids will not enter paradise.’ The old lady went back weeping. RasūlAllāh ﷺ told to his companions, ‘Go and tell her that she will not enter paradise as an old maid as Allāh tāālā has said –

¹²⁰ *Nāqah*: she-camel; *jamal*: camel.

¹²¹ *Umm Fulān*; the Arabs address someone politely by their appellation. Fulān is a placeholder meaning so-and-so, as the narrator does not specify the name.

إِنَّا أَنشَأْنَهُنَّ إِنِّشَاءً ﴿١﴾ فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٢﴾ عُرُبًا أَتْرَابًا ﴿٣﴾ لِأَصْحَابِ الْيَمِينِ ﴿٤﴾

Verily, We created those women exquisite; and we made them virgins;
loving their husbands, and beloved to them; [damsels] of equal age;
for the people of the right-side. ¹²²

Glory be to Allāh táālā who bestowed upon him ﷻ the most beautiful
character.



¹²² Sūrah Wāqiah, 56:35-38.

HIS ﷺ NOBLE WIVES

RasūlAllāh ﷺ married **Khadijah** ﷺ, the daughter of Khuwaylid as mentioned earlier.¹²³

He ﷺ then married **Sawdah** bint¹²⁴ Zamāh ibn Qays ibn Abdu Shams ibn Abdu Wudd ibn Naṣr ibn Mālik ibn Ḥisl ibn Āāmīr ibn Lu’ayy and she had become old. RasūlAllāh ﷺ wanted to divorce her, but she gifted her day¹²⁵ to Āyishah and told him: ‘I have no inclination towards men; All I wish is to be raised among your wives on the Day of Judgement.’¹²⁶ May Allāh táālā be well pleased with her.

He ﷺ then married **Āyishah** bint Abū Bakr Ábdu llāh ibn Úthmān ibn Āāmīr ibn Āmr ibn Kaáb ibn Saád ibn Taym ibn Murrah. He married her in Makkah two years before the migration¹²⁷ to Madīnah. It is also said that it was three years prior, when she was a girl of six or seven. She went to live with him¹²⁸ only in Madīnah when she was nine. When RasūlAllāh ﷺ passed away, she was eighteen. She passed away at the age

¹²³ He ﷺ did not marry another lady, so long as Sayyidah Khadijah was alive.

¹²⁴ *Bint*: daughter of; *Ibn/Bin*: son of.

¹²⁵ If a person has many wives, it is necessary to appoint days for each of them equally and in turns.

¹²⁶ RasūlAllāh ﷺ did not divorce her and she remained as his wife.

¹²⁷ *Hijrah*.

¹²⁸ In Arab/Islamic cultures, the marriage or the contract takes place first and the bride goes to live with her husband after a short period. In the subcontinent this is known as *rukhsati*.

of **fifty-eight** or thereabouts. RasūlAllāh ﷺ did not marry a virgin other than her; her appellation was **Umm Ábdullāh**. May Allāh táālā be well pleased with her.

He ﷺ then married **Ĥafṣah** bint Ūmar ibn Al-Khattāb ibn Nufayl ibn Ábd al-Ūzzā ibn Riyāḥ ibn Ábdullāh ibn Qurṭ ibn Razāḥ ibn Ádiy ibn Kaáb. It is reported that RasūlAllāh ﷺ divorced her and the Archangel Jibrīl عليه السلام came to him with a message: ‘Verily, Allāh táālā commands you to take Ĥafṣah back; as she fasts and prays plentifully.’ In another report: ‘As a mercy for Ūmar.’ May Allāh táālā be pleased with both.

RasūlAllāh ﷺ married **Umm Ĥabībah Ramlah** bint Abū Sufyān Sakhr ibn Ĥarb ibn Umayyah ibn Abdu Shams ibn Abdu Manāf. The marriage took place while she was in Abyssinia. Najāshī paid a dower of four hundred gold coins¹²⁹ on behalf of RasūlAllāh ﷺ. Ūthmān ibn Áffān ؓ stood as her kinsman.¹³⁰ It is also said that it was Khālid ibn Sayīd ibn al-Áāṣ ؓ. She passed away in 44 AH. May Allāh táālā be pleased with her.

He ﷺ married **Umm Salamah Hind** bint Abī Umayyah ibn Al-Mughayrah ibn Ábdullāh ibn Ūmar ibn Makhzūm. She passed away in 62 AH, and was the last of his blessed wives to leave this world, and it is also said that it was Maymūnah. May Allāh táālā be pleased with them.

He ﷺ married **Zaynab** bint Jahsh ibn Ri-āb ibn Yaámur ibn Ṣabirah ibn Murrah ibn Kabīr ibn Ghanm ibn Dūdān ibn Asad ibn Khuzaymah. She was the daughter of Umaymah, his ؓ paternal aunt. She passed away in

¹²⁹ *dīnār*

¹³⁰ *waliy*

Madīnah, in the year 20 AH. She was the first among the noble wives to depart from this world after RasūlAllāh ﷺ. May Allāh táālā be well pleased with her.

He ﷺ married **Juwayriyah** bint Ḥārith ibn Abū Ḍirār ibn Ḥabīb ibn Áāyidh ibn Mālik ibn al-Muṣṭaliq. She was a comely lady, and was enslaved after the battle of Banī Muṣṭalaq and taken by Thābit ibn Qays ibn Shammās, who then agreed to free her for a sum.¹³¹ She came to RasūlAllāh ﷺ seeking his help to pay the sum; RasūlAllāh ﷺ said to her: 'If you wish, I can offer you a better arrangement. I shall pay the sum that is due, and take you in marriage.' She accepted and he ﷺ paid the due and married her. She passed away in the year 56 AH. May Allāh táālā be well pleased with her.

He ﷺ married **Ṣafiyyah** bint Ḥuyayyī ibn Akhṭab [ibn Saánah ibn Thálabah ibn Úbayd] ibn Kaáb ibn Khazraj an-Nadīriyyah¹³² from the progeny of [the prophet] Hārūn عَلَيْهِ السَّلَام. She was enslaved after the battle of Khaybar. RasūlAllāh ﷺ freed her and stipulated her manumission as her dower. She passed away in the year 50 AH. May Allāh táālā be well pleased with her.

He ﷺ married **Maymūnah** bint Ḥārith ibn Ḥazim ibn Bujayr ibn Harim ibn Ruwaybah ibn Ábdullāh ibn Hilāl ibn Áāmir; and she was the maternal aunt of Khālīd ibn Walīd ؓ and Ábdullāh ibn Ábbās ؓ. She was the last to marry RasūlAllāh ﷺ.

¹³¹ This is known as *mukātabah*.

¹³² Belonging to the Banū Nadīr, a Jewish tribe.

She passed away either in 51 or in 66 AH; and if the latter date is correct, she is the last among his noble wives to leave this world. May Allāh táālā be well pleased with her.

These were the noble wives who survived¹³³ RasūlAllāh ﷺ.

He ﷺ married **Zaynab** bint Khuzaymah, known as **Umm al-Masākīn**,¹³⁴ in 3 AH. She lived for a short time afterward, perhaps for two or three months, and passed away. May Allāh táālā be well pleased with her.

He ﷺ married **Fāṭimah** bint Ḍaḥḥāk; and RasūlAllāh ﷺ gave her the option, when the Verse of Option¹³⁵ was revealed; and she chose this temporal world. RasūlAllāh ﷺ divorced her. After this she fell to gathering dung and used to say: 'I am the wretched woman who chose the life of this temporal world'.¹³⁶

He ﷺ also married: **Isāf**, the sister of Dīḥyā al-Kalbī. May Allāh táālā be well pleased with her.

Khawla the daughter of Hudhayl or Ḥakīm. She is the lady who gifted herself to RasūlAllāh ﷺ. It is also said that it was [not her, but] **Umm Sharik**.

Asmā'a bint Kaáb al-Jawniyyah. May Allāh táālā be pleased with her.

¹³³ Except Sayyidah **Khadījah** ﷺ.

¹³⁴ Mother of the needy.

¹³⁵ The verse of Sūrah al-Aḥzāb, 33:28.

¹³⁶ **Editors' Note:** This report is baseless and that none of his noble wives chose the option of separation.

Ámrah bint Yazīd [ibn al-Jawn al-Kilabiyyah] and divorced her before the consummation of the marriage.

He ﷺ married a **woman from the Ghifār** tribe, and he ﷺ saw white [patches] on her; he sent her back to her family.

He ﷺ married a woman from the Tamīm tribe, and when he ﷺ entered her chamber she said: 'I seek Allāh's refuge from you.' He ﷺ said: 'Allāh táālā has put a barrier between you and that which you seek refuge from; go back to your family'.

He ﷺ married **Áāliyah** bin Żab'yān; but he ﷺ divorced her when she arrived at his place.

He ﷺ married the **daughter of Şalt**, and she died before consummation of the marriage.

He ﷺ married **Mulaykah** al-Laythiyyah; when he ﷺ entered the chamber and said: 'Present yourself to me,' she replied: 'Does a queen¹³⁷ present herself to a commoner?' RasūlAllāh ﷺ pronounced the explicit divorce.¹³⁸

He ﷺ proposed to a woman from the Murrah tribe and her father said that she had vitiligo,¹³⁹ even though this was not true. When her father returned home, he found his daughter afflicted with the disease.¹⁴⁰

¹³⁷ Meaning herself; and her name *Mulaykah* means 'little queen'.

¹³⁸ Thus it said in *Ṭabaqāt* of Ibn Saád reporting from Wāqidi, who said that she is the same woman who sought refuge from him ﷺ.

¹³⁹ A cutaneous condition with localised loss of skin pigmentation causing white patches.

¹⁴⁰ The woman was **Jumrah** bint Ĥārith ibn Áwf al-Murrī al-Ghaṭfānī [Ṭabarī].

He ﷺ proposed to a woman through her father, who described his daughter to him ﷺ and said: ‘Also, she has never had any illness.’ RasūlAllāh ﷺ said, ‘She has no goodness near Allāh.’ He ﷺ forsook her.

According to the most reliable reports, the dower for every one of his ﷺ noble wives was five hundred pieces of silver, except for Şafiyyah and Umm Ĥabībah. May Allāh táālā be pleased with all of them.



HIS ﷺ CHILDREN

Qāsim, and it is because of him that RasūlAllāh ﷺ has the appellation of Abu'l Qāsim ﷺ.

Ābdullāh,

Ṭayyib – Ṭāhir; it is also said that Ṭayyib is different from Ṭāhir (that they are two sons and not one).

Zaynab,

Ruqayyah,

Umm Kulthūm and

Fāṭimah.

May Allāh tāālā be pleased with them all.

His ﷺ sons passed away in infancy and before the rise of Islām; but his daughters lived, and all of them accepted Islām.

All his ﷺ children [mentioned above] were borne by Sayyidah **Khadījah**.

In Madīnah, a son **Ibrāhīm** was born from **Māriyah**; but he passed away as an infant. It is said that he was either seventy days, or seven months, or eighteen months old at the time of his demise.¹⁴¹

All his ﷺ children except **Fāṭimah** passed away in his ﷺ lifetime.¹⁴² [Sayyidah] Faṭimah ﷺ passed away six months after the passing of RasūlAllāh ﷺ.

¹⁴¹ The latter narration of eighteen months (one-and-a-half year) old is widely accepted.

¹⁴² His ﷺ life in this world; prophets are alive in their graves as well. See Appendix F.

Zaynab ﷺ was married to Abu'l Āṣī ibn Rabīʿ ibn Ābdu Shams. She bore him a son named **Ālī** who died in infancy; and a daughter **Umāmah**, who married Sayyidunā Ālī¹⁴³ and survived him; she then married Mughayrah ibn Nawfal ibn Ḥārith ibn Ābdu'l Muṭṭalib and bore him a son, **Yahyā**.

[Sayyidah] **Fāṭimah** ﷺ was married to Sayyidunā Ālī. She bore him the following sons:

Ḥasan,

Ḥusayn and

Muḥsin, who passed away in infancy.

and the following daughters:

Ruqayyah,

Zaynab and

Umm Kulthūm.

Ruqayyah [bint Ālī] passed away before she reached adulthood.

Zaynab¹⁴⁴ [bint Ālī] married **Ābdullāh** ibn Jāfar¹⁴⁵ and bore him a son **Ālī**;

¹⁴³ The fourth caliph, our master Ālī ﷺ married her after the demise of Lady Faṭimah ﷺ.

¹⁴⁴ She accompanied her brother Imām Ḥusayn ﷺ to Karbala; after Imām Ḥusayn was martyred, she was imprisoned and sent to Damascus with the rest of the survivors.

¹⁴⁵ Jāfar is the brother of Ālī ibn Abī Ṭālib.

Umm Kulthūm [bint Ālī] married **Sayyidunā Ūmar** and bore him a son **Zayd**; [after Ūmar was martyred,] she married **Āwn** ibn Jāfar whom she survived; and then she married his brother **Muḥammad**, surviving him as well; she then married his brother **Ābdullāh**.

As for Sayyidah **Ruqayyah** ﷺ [the daughter of RasūlAllāh ﷺ] she was married to **Sayyidunā Ūthmān** and she bore him a son **Ābdullāh**. She passed away the day Zayd ibn Ḥārithah came to Madīnah bringing the good news of the victory at Badr.

Sayyidunā **Ūthmān** then married her sister, Sayyidah **Umm Kulthūm** ﷺ [the daughter of RasūlAllāh ﷺ], who demised in the month of Shābān of the year 9 AH. Prior to Ūthmān, Umm Kulthūm was married to Ūtaybah and Ruqayyah was married to Ūtbah, and both were sons of Abū Lahab.



HIS UNCLES AND AUNTS

His paternal uncles are:

Ĥārith,

Qutham,

Zubayr,¹⁴⁶

Ĥamzah,

Ábbās,

Abū Ṭālib – whose name was **Ábd Manāf,**

Abū Lahab – whose name was **Ábdu'l Úzzā,**

Ábdu'l Kábah,

Ĥajl – whose name was **Mughayrah,**

Ḍirār and

Ghaydāq.¹⁴⁷

¹⁴⁶ Though this is the popular pronunciation, Baladhūrī says that it is pronounced as **Zabīr**.

¹⁴⁷ This is a title given to him for his immense generosity. It is said that his name was either **Muṣāb** or **Nawfal**; or Ĥajl mentioned earlier was the same person. Allāh táālā knows best.

His paternal aunts are:

Şafiyyah,

Áâtikah,

Arwā,

Umaymah,

Barrah and

Umm Ĥakīm – Baydā.

Only three among them became Muslims:

Sayyidunā **Ĥamzah,**

Sayyidunā **Ábbās,**

and Sayyidah **Şafiyyah.**

May Allāh táālā be pleased with them.



HIS ﷺ SLAVES AND BONDWOMEN

His slaves:

Zayd ibn Hārithah, whom RasūlAllāh ﷺ set free;

his son, **Usāmah** ibn Zayd,

Thawbān ibn Bujdud,

Abū Kabshah Sulaym, who also took part in the battle of Badr and RasūlAllāh ﷺ freed him thereafter; he passed away the day Sayyidunā Ūmar ؓ became the Khalīfah.

Anasah, who was also freed by RasūlAllāh ﷺ.

Shuqrān, whose name was **Ṣalīh**. It is said that he ﷺ either inherited him from his father or bought him from Ābdu'r Raḥmān ibn Āwf. He ﷺ then manumitted him.

Rabāḥ the Nubian; who was also freed by RasūlAllāh ﷺ.

Yasār, the Nubian; who was martyred by the Ūranī people.

Abū Rāfiy Aslam,¹⁴⁸ who was given to him by Ābbās as a gift; RasūlAllāh ﷺ freed him when he brought the good news that Sayyidunā Ābbās had accepted Islām. And he ﷺ gave his slavegirl Salmā in marriage to Aslam; a son named Ūbaydullāh was born to them.

¹⁴⁸ Ḥāfiẓ Ibn Ḥajar in *Al-Iṣābah* mentioned ten different names for Abū Rāfiy.

Abū Muwayhibah, who was also manumitted.

Fadālah, who passed away in the Levant.

Rāfiy who was [earlier] the slave of Saʿyīd ibn al-Āʾaṣī; who was also manumitted by RasūlAllāh ﷺ.

Mid-ām who was presented to RasūlAllāh ﷺ as a gift by Rifāʾh al-Judhāmī; he was killed in the battle of Wādī al-Qurā.

Karkarah¹⁴⁹ the Nubian, presented to RasūlAllāh ﷺ as a gift by Hawdhah ibn Ālī; RasūlAllāh ﷺ set him free as well.

Zayd, the grandfather of Bilāl ibn Yasār,

Úbayd,

Tahmān,

Maʿbūr the Copt, gifted by Muqawqis,

Wāqid, and **Abū Wāqid**,

Hishām,

Abū Ḍamrah, received as his share from spoils; RasūlAllāh ﷺ emancipated him.

Ĥunayn,

Abū Áshīb, whose name was **Aĥmar**,

Abū Úbayd,

¹⁴⁹ Or Kirkirah; both are accepted pronunciations; see *Fatʿh al-Bārī*.

Safīnah, who was Umm Salamah's slave and she freed him on the condition that he would serve RasūlAllāh ﷺ for life. And he said: 'Even if she did not stipulate that condition, I would never have separated from RasūlAllāh ﷺ.' It is said that his name was **Rabāh** or **Mihrān**.

Abū Hind, who was emancipated by RasūlAllāh ﷺ.

Anjashah the songster,

Abū Lubābah, who was manumitted by RasūlAllāh ﷺ.

Many others have also been mentioned; may Allāh táālā be well pleased with all of them.

His bondwomen were:

Umm Rāfiy Salmā,

Barakah, who was his ﷺ governess and whom he ﷺ inherited from his ﷺ father.

Māriyah,

Rayhānah, who was enslaved [in the battle of] Banu Qurayzah,

Maymūnah bint Saád,

Khaḍrah and

Radwā.

May Allāh táālā be well pleased with all of them.



HIS SERVANTS AMONG FREEMEN

His servants among freemen:

Anas ibn Mālik,

Hind and **Asmā'a**, both daughters of Ḥārithah,

Rabīāh ibn Kaáb,

Ābdullāh ibn Masúūd,

Úqbah ibn Āāmir,

Bilāl,

Saád,

Dhū Mikhmar, the nephew of Negus,

Bukayr ibn Shaddākh al-Laythī and

Abū Dharr al-Ghifārī.

May Allāh táālā be well pleased with them all.



HIS ﷺ GUARDS

Those who served as his ﷺ guards were:

Saád ibn Muáadh, on the day of the Battle of Badr.

Dhakwān ibn Ábd Qays and **Muḥammad** ibn Maslamah were his guards in the Battle of Uḥud.

Zubayr, in the Battle of the Trench.

Ábbād ibn Bishr, **Saád** ibn Abi Waqqāṣ and **Abū Ayyūb** in the Battle of Khaybar.

Bilal, in the Wadī al-Qurā.

May Allāh táālā be well pleased with them all.

When the following verse was revealed, RasūlAllāh ﷺ dispensed with guards.

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

And Allāh shall protect you from men.¹⁵⁰



¹⁵⁰ Sūrah Māyidah, 5:67.

HIS ﷺ EMISSARIES

Ámr ibn Umayyah ﷺ was his ﷺ envoy to Najāshī, the king of Abyssinia, whose name was Aṣḥamah. Najāshī placed the letter of RasūlAllāh ﷺ upon his eyes, climbed down from his throne, sat on the ground and accepted Islām. Najāshī died in the year 9 AH, and RasūlAllāh ﷺ held his funeral prayer in absentia.

Dīḥyah ibn Khalīfah al-Kalbī ﷺ was the emissary to Caesar, the king of Rome, whose name was Hercules. He recognised (and acknowledged) the prophethood of RasūlAllāh ﷺ and he contemplated accepting Islām, but the Romans [Christians] opposed him. He feared their displeasure and held back from becoming a Muslim.

Ábdullāh ibn Ḥudhāfah al-Sahmī ﷺ was the emissary to Chosroes, the king of Persians – may Allāh’s damnation be upon him. He tore the letter of RasūlAllāh ﷺ and [when the news reached] he ﷺ said: ‘May Allāh táālā cleave his kingdom and rend it asunder’.

Ḥāṭib ibn Abī Balta’áh ﷺ was an envoy to Muqawqis, who came close to accepting Islām. He presented the bondwomen Māriyah and her sister Sīrīn; and a mule named Duldul, [and it is said that he also sent] a thousand gold coins and garments, twenty of which were made of silk.

Ámr ibn al-Áāsī ﷺ was the emissary to Jayfar and Ábd, the two sons of Julandā and the two kings of Oman. They both became Muslims. And they relinquished their authority in favour of the verdict of Ámr concerning charity and commandments. He stayed there until the passing of RasūlAllāh ﷺ.

Salīṭ ibn Ámr al-Áāmirī ؓ was the envoy to Hawdhah ibn Álī, the chief of Yamāmah, who honoured him and sent his reply to RasūlAllāh ﷺ: 'What a beautiful message that you bring and beckon us towards; I am the orator in my community and their poet. [I ask you to] grant me autonomy in some parts of the religion.' RasūlAllāh ﷺ refused and Hawdhah did not accept Islām.

Shujāa ibn Wahb al-Asadiy ؓ was sent to Ḥārith ibn Abū Shamir al-Ghassānī, the king of Levant. He flung the message of RasūlAllāh ﷺ and said, 'I shall invade him.' Caesar stopped him from attempting to do so.

Muhājir ibn Abū Umayyah al-Makhzūmī ؓ was sent as an emissary to Ḥārith al-Himyari in Yemen.

Álā'a ibn al-Ḥāḍramī ؓ was sent to Mundhir ibn Sāwā, the king of Bahrain, who accepted Islām.

Abū Mūsā al-Asháriy ؓ was sent to Yemen along with **Muáadh** ibn Jabal ؓ. The entire Yemeni population and their kings became Muslims without any resistance or putting up a fight.



HIS SCRIBES

Among those who were his scribes are the four righteously guided caliphs:

Abū Bakr,

Úmar,

Úthmān and

Álī.

And some others:

Áāmir ibn Fuhayrah,

Ábdullāh ibn Arqam,

Ubayy ibn Kaáb,

Thābit ibn Qays ibn Shammās,

Khālid ibn Saýīd,

Ĥanzalah ibn Rabīý,

Zayd ibn Thābit,

Muáāwiyah [ibn Abi Sufyān] and

Shurāḥbīl ibn Ḥasanah.

May Allāh táālā be pleased with them all.



HEADSMEN

Among those who carried executions upon his command were:

Álī,

Zubayr,

Muḥammad ibn Maslamah,

Áāṣim ibn Thābit ibn Abī Aqlāḥ and

Miqdād.

May Allāh táālā be well pleased with them all.



HIS ﷺ LIEUTENANTS

Those among his companions who were his lieutenants:

Abū Bakr,

Úmar,

Álī,

Ĥamzah,

Jáfar,

Abū Dharr,

Miqdād,

Salmān,

Ĥudhayfah,

Ibn Masúūd,

Ámmār and

Bilāl.

May Allāh táālā be well pleased with them all.¹⁵¹

¹⁵¹ Sayyidunā Áli ؑ reports that RasūlAllāh ﷺ said: ‘Every prophet was given nine lieutenants [*nujabā’a*] or he said aides [*nuqabā’a*], and I was given fourteen.’ We [Tābiyī] asked: ‘Who are they?’ And he [Áli] replied: “I and my two sons, and Jaáfar, Ĥamzah, Abū Bakr, Úmar, Muşāb ibn Úmayr, Bilāl, Salmān, Miqdād, Abū Dharr, Ámmār and Ábdullāh ibn Masúūd.” [*Tirmidhī*].

THE TEN GIVEN GLAD TIDINGS OF PARADISE

The ten who were given glad tidings of paradise are the four righteously guided caliphs:

Abū Bakr,

Úmar,

Úthmān,

Álī

and the following six:

Zubayr ibn al-Áwwām,

Saád ibn Abī Waqqāṣ,

Ábdu'r Raḥmān ibn Áwf,

Ṭalḥah ibn Úbaydullāh,

Saýid ibn Zayd and

Abū Úbaydah Áāmir ibn al-Jarrāḥ.

May Allāh táalā be well pleased with them all.



HIS ﷺ ANIMALS

[Historians] have differed about the number of horses he ﷺ owned; the names of ten of his horses are:¹⁵²

Sakb, which he rode in Uḥud; and he had a blaze,¹⁵³ white legs and was unmarked on two legs.¹⁵⁴

Murtajiz, that which Khuzaymah ibn Thābit bore witness for,¹⁵⁵

Lizāz, presented to him by Muqawqis,

Lahīf,¹⁵⁶ presented to him by Rabīāh ibn Abī Barā'a,

Ẓarīb, presented to him by Farwah al-Judhāmī,

Ward, gifted to him by Tamīm al-Dārī,

Ḍars,

¹⁵² **Editors' Note:** Ṣāliḥ al-Shāmī has mentioned sixteen horses in *Subul al-Hudā wa'r Rashād*; the names of seven are agreed upon and included in this list.

¹⁵³ A horse with a blaze on its forehead is *agharr*; and that which has a white mane is *artham*.

¹⁵⁴ *ṭalq al-yamīn*: a horse with white legs except for one or two legs.

¹⁵⁵ RasūlAllāh ﷺ had bought this horse from a person who disputed the sale thereafter. Khuzaymah gave witness in favour of RasūlAllāh ﷺ and he ﷺ asked: 'How can you bear witness when you were not present with us [during the sale]?' He said: 'O Messenger of Allāh! I bore witness in your favour because I have believed in your message, and I believe that you speak nothing but the truth.' RasūlAllāh ﷺ said: 'Khuzaymah's lone witness is sufficient for anyone – for or against.' [*Usd al-Ghābah*, #1446]

¹⁵⁶ Or **Lakhīf**; mentioned with both *ḥā* and *khā* (without and with a dot)

Mulāwīh and

Sab'hah – which participated in a race and this horse won the race; RasūlAllāh ﷺ was pleased by this.

Bahr, a horse he purchased from a Yemeni merchant; and thrice won the race; RasūlAllāh ﷺ wiped his face and said: 'Truly, you are an ocean'.

He ﷺ had three mules:

Dul-dul gifted by Muqawqis; it was the first mule that was ridden in Islām.

Fiddah and

Ayliyyah, a gift from the king of Aylah.

He ﷺ also had a donkey named **Yāfur**.

As for cattle, it is not reported whether he ﷺ owned any cows or bullock.

He ﷺ had twenty milch camels¹⁵⁷ in the woods.

Saād ibn Ūbādah had a she-camel sent from the stock of Banū Ūqayl.

He ﷺ had a she-camel named **Qaswā**, and he ﷺ rode it on the journey to Madīnah, during migration. He ﷺ did not receive revelation while riding, except on this animal.

It is also said that this is the very she-camel that was named **Ādbā'a**.

¹⁵⁷ *liqḥah*

He ﷺ had another she-camel named **Jadāā'a**. This is the camel that fell behind in a race and because of which Muslims were saddened.¹⁵⁸ RasūlAllāh ﷺ said: 'It is a law of Allāh, and befitting, that whatever rises in this world should wane and decline.'¹⁵⁹ It is also said that the losing camel was another one.

He ﷺ had hundreds of sheep.

He ﷺ had an ewe named **Ghaythah**, and he would drink from its milk.

He ﷺ had a white cockerel.



¹⁵⁸ Earlier, this camel would win the race.

¹⁵⁹ Lit. 'It is a law of Allāh, that He does not let anything to rise in this world, except that He makes it fall eventually'.

HIS ﷺ WEAPONS

He ﷺ had nine swords:

Dhu'l Fiqār,¹⁶⁰ which came from the spoils of Badr from the Banu Ḥajjāj of the Sahm tribe.

It is this sword, that RasūlAllāh ﷺ had seen in a dream, whose blade was broken [or cracked]; and which, he ﷺ interpreted as being routed in battle. Thus it came to pass and Muslims were defeated in Uhud.¹⁶¹

Three swords came from the campaign of Banū Qaynuqā':

Qalāyī,

Battār,

Ḥatf,

He ﷺ also had the following:

Mikhdam,

Rasūb,

[**Ma'thūr**], the sword that he inherited from his father,¹⁶²

Ādb, which was given to him by Saād ibn Ūbādah and

¹⁶⁰ Or *Dhu'l Faqār*; fā with fat'ḥah and kasrah are both accepted [*Mawāhib*, 1/458].

¹⁶¹ The year after, in 3 AH.

¹⁶² The name is not mentioned in this work, but found in other works, such as *Mawāhib al-Ladunniyyah*; this was also the first sword that RasūlAllāh ﷺ owned.

Qadīb; which was the first sword in Islām that was worn in a scabbard by RasūlAllāh ﷺ.

He ﷺ had four lances: **Muthwiyy**,¹⁶³ and three others from Banū Qaynuqāá.

He ﷺ had an iron tipped staff.¹⁶⁴ He ﷺ had a crook¹⁶⁵ of an arm's length.

He ﷺ had a walking stick¹⁶⁶ named **Ūrjūn**.

He ﷺ also had a baton¹⁶⁷ named **Mamshūq**.

He ﷺ had four bows¹⁶⁸ and a quiver.¹⁶⁹

He ﷺ had a shield which was gifted to him and had an insignia of an eagle; he placed his hand upon the mark and it was erased [from the shield].

Anas ibn Mālik said that the pommel¹⁷⁰ and the quillon¹⁷¹ were made of silver; and there were rings of silver on the hilt of RasūlAllāh's ﷺ sword.

¹⁶³ And another named *muthnā* or *muthnī* [Mawāhib]

¹⁶⁴ *Ānzah*: shorter than a spear and longer than a walking stick.

¹⁶⁵ *Mihjan*: a short stick curved on the top.

¹⁶⁶ *Mikhšarah*: walking stick.

¹⁶⁷ *Qadīb*: longer than a wand, it is used to point during a speech, etc. Usually, carried by people in authority.

¹⁶⁸ *Qisiyy*: pl. of *qaws*, a Bow. [other plural is *aqwās*] **Zawrā'a**, **Rawhā'a**, **Šafrā'a**, **Šawhāṭ**, **Katūm**, and **Sadād**.

¹⁶⁹ Named **Kāfūr**

¹⁷⁰ *Naḍlu sayf*: the lower most portion of a sword.

¹⁷¹ *Qabīāh*: the hand-guard; between the blade and the hilt. It is also said that it is the guard below the quillon.

He ﷺ had two armours¹⁷² that he received from [the spoils of] Banū Qaynuqāá named **Sughdiyyah** and **Fiddāh**. He ﷺ had another armour named **Dhat al-Fuḍul**, which he ﷺ wore on the day of the battle of Badr and Ḥunayn. It is also said that he ﷺ possessed the mail¹⁷³ worn by Sayyidunā Dāwūd عليه السلام when he had slayed Goliath.¹⁷⁴

He ﷺ had an aventail¹⁷⁵ named **Sabūgh**.

He ﷺ had a leather belt¹⁷⁶ with three loops of silver; its clasp and prong were also made of silver.

He ﷺ had a white flag.



¹⁷² Body armour.

¹⁷³ Any flexible armor or covering, as one having a protective exterior of [metal] scales or small plates.

¹⁷⁴ *Jālūt*

¹⁷⁵ *Mighfar*: helm or camail; a curtain of metal rings worn under a helmet (or attached to it) covering the neck and shoulders. Armour for the head and neck.

¹⁷⁶ *Minṭaqah*

HIS ﷺ CLOTHES AND POSSESSIONS

When RasūlAllāh ﷺ passed away from this world, he left behind two ḥibarah mantles, an Omani lower-garment,¹⁷⁷ two Ṣuhārī cloaks, a Ṣuhārī shirt, another Suḥūlī¹⁷⁸ shirt, a Yemeni *Jubbah*,¹⁷⁹ and napkin;¹⁸⁰ a white cloak, three or four tight-fitting skull caps, and a dyed¹⁸¹ blanket.¹⁸²

He ﷺ had a pouch in which he kept his ivory comb, a vial of kohl, a pair of scissors and a toothbrush.

His ﷺ bed was made of leather filled with palm fibres. He ﷺ had a goblet reinforced¹⁸³ with silver scraps in three places; and another goblet.¹⁸⁴

He ﷺ had a basin made of stone.¹⁸⁵ He ﷺ had a brass vessel in which he ﷺ would mix Henna and *Katam*¹⁸⁶ and apply this mixture to his ﷺ head.

¹⁷⁷ *Izār*.

¹⁷⁸ Ṣuhār and Suḥūl are places in Yemen.

¹⁷⁹ Long shirt; Shaykh Ābdu'l Ĥaqq says that *jubbah* and *qamiṣ* are synonyms.

¹⁸⁰ *khamiṣah*: a square piece of chiffon-like cloth.

¹⁸¹ *muwarrasah*: reddish or yellowish dye.

¹⁸² *milḥafah*: similar to a blanket.

¹⁸³ Because it was cracked; it is also said that Sayyidunā Anas patched it for him ﷺ.

¹⁸⁴ The names of his ﷺ goblets as given in *Mawāhib* are: **Rayyān** and **Mughīth**

¹⁸⁵ It is said that he ﷺ used this to do *wuḏū*.

¹⁸⁶ *Katam* is a plant found in Yemen whose extract gives a burgundy dye and the colour of Henna is red. The dye becomes reddish-black when both are mixed [*Fatḥ al-Bārī*].

He ﷺ also had a goblet of glass, and a bucket made of brass.

He ﷺ also had a cauldron;¹⁸⁷ and a measure which he ﷺ used to measure [grain] given as charity during Eid al-Fiṭr; and another smaller measuring vessel.¹⁸⁸

He ﷺ had a couch and a velvet quilt.¹⁸⁹

He ﷺ had a signet ring made of silver, and its bezel was also made of silver¹⁹⁰ with the words ‘**Muḥammad, Messenger of Allāh**’ engraved upon it. It is also said that it was a steel ring gilded with silver.

Najāshī had presented him with a pair of plain socks, which he ﷺ would wear [sometimes].

He ﷺ had a black cloak, and a turban named **Sahāb**, which he ﷺ gifted to Ālī; sometimes, when he ﷺ saw Ālī wearing it, he ﷺ would say: ‘Ālī comes to you on a cloud’.¹⁹¹

He ﷺ had two garments for Fridays, apart from those he ﷺ usually wore on other days. He ﷺ had a towel which he ﷺ would use to wipe his ﷺ blessed face after ablution.

¹⁸⁷ Zurqānī says citing *Musnad Imām Aḥmad* and *Abū Dāwūd* that it was big and required four men to lift it.

¹⁸⁸ *Ṣāá* and *mudd*

¹⁸⁹ In which he ﷺ would wrap himself.

¹⁹⁰ There is some disagreement among scholars; some have said that its bezel had an Abyssinian agate (*āqīq*) gemstone set in it; others say that it was a different ring which he ﷺ discarded later. [Zurqānī, *Sharḥ al-Mawāhib*]

¹⁹¹ *saḥāb* means, a cloud.

SOME OF HIS ﷺ MIRACLES

The Qur'ān is the greatest miracle brought by him ﷺ.

The cleaving of his ﷺ chest.¹⁹²

His ﷺ informing [the Meccans] about Jerusalem.¹⁹³

His ﷺ splitting the moon.

When a cabal of Quraysh conspired to kill him ﷺ and surrounded his house, he ﷺ appeared in front of them, but they were blinded; their chins drooped to their chests [and they didn't see him] even though, he ﷺ was standing in front of them. He ﷺ picked up a handful of gravel and said: "Disgraced are these faces," and threw it upon their heads. Whosoever was hit by gravel that day was slayed on the day of Badr.

In the battle of Ḥunayn, he ﷺ threw a handful of dust in the faces of the enemy fighters and Allāh tāālā caused them to be vanquished.

A spider spun its web at the entrance of the cave.¹⁹⁴

That which transpired with Surāqah ibn Mālik when he pursued RasūlAllāh ﷺ during his migration; his horse sank into solid ground.

He ﷺ passed his blessed hand on the back of a young she-goat that had never mated, and it began to give milk.

¹⁹² *Shaqq al-ṣadr*

¹⁹³ When they asked him ﷺ questions about it after his Ascension.

¹⁹⁴ *Ghār Thawr*.

And the ewe of Umm Maábad [which gave milk copiously after being touched by RasûlAllāh ﷺ].

He ﷺ prayed to Allāh táālā to strengthen Islām by Sayyidunā Ūmar.

His ﷺ prayer to ward off heat and cold from Sayyidunā Ālī.

RasûlAllāh ﷺ daubed his saliva on Sayyidunā Ālī's sore eye and he was cured immediately; his eye never suffered soreness thereafter.

He ﷺ restored the eye of Qatādah ibn Númān after it had popped out and flowed to his cheek; and this eye became his brighter eye.

He ﷺ prayed to Allāh táālā to bestow upon Ábdullāh ibn Ábbās, the meaning of the Qur'ān and knowledge of the religion.

He ﷺ prayed for Jabir's camel and it became the swiftest animal; prior to the prayer, it was the slowest in the convoy.

And he ﷺ prayed for increase [barakah] in the dates of Jābir, by which he repaid his lenders; thirteen piles of dates were still left over [after repayment of his loan].

He ﷺ prayed for rain and it rained for a week, and then they asked him to pray for the rain to subside – and when he ﷺ prayed, the clouds vanished and the skies became clear.

He ﷺ prayed for the punishment of Ūtbah, the son of Abū Lahab and a lion devoured him in Zarqā'a in the Levant.

A tree bore witness that he ﷺ was the Messenger of Allāh, in the report of the bedouin whom RasûlAllāh ﷺ invited to Islām. The bedouin asked: "Do you have any witness for what you say?" RasûlAllāh ﷺ said, "Yes.

This tree,” and he ﷺ beckoned the tree to come. The tree came walking to him and bore witness three times; and then returned to its place.

Once, he ﷺ commanded two trees separated by a distance to join; they came together and then separated again by his command. He ﷺ sent a person to bring palm trees and to tell the trees: “RasūlAllāh ﷺ bids you both to join together.” RasūlAllāh ﷺ relieved himself and then ordered them to go back to their places.

Once, he ﷺ was resting and a tree came towards him cleaving the earth; when he ﷺ woke up, he ﷺ was informed of this and he ﷺ said: “This tree sought permission of the Lord to come and salute me; it was granted permission.”

Rocks and trees saluted him the night before he ﷺ received revelation: ‘*as-salāmu ālayka yā RasūlAllāh,*’ and this was indicated by RasūlAllāh ﷺ when he said: “I recognise the rock in Makkah that saluted me before revelation.”

A block of wood wept, pining for him ﷺ.

Pebbles in his ﷺ fist uttered the glorification of Allāh tāālā. So also, food [uttered *tasbīḥ*]. A piece of cooked lamb informed him that it had been poisoned.

A camel complained to him ﷺ of [its master that he gave her] less fodder and made it work harder. A gazelle requested him ﷺ to set her free so that it could nourish its kid and return; so he ﷺ set her free – and the deer pronounced the two *shahadah*.¹⁹⁵

¹⁹⁵ The two shahādah, or the *Kalimah*: **Lā ilāha illā Allāh – Muḥammadun RasūlAllāh.**

He ﷺ informed of the very places where polytheists would be slain in Badr; none of them missed those [marked] places.

He ﷺ foretold that a group of his followers would sail in the sea for a holy war; and that Umm Ĥarām bint Milĥān would be with them; and thus it came to pass.

He ﷺ told Ūthmān: “You will suffer intense tribulation” and it transpired as he ﷺ had foretold, and Sayyidunā Ūthmān was martyred in his own house.

He ﷺ told the Anṣār: “Verily you will be oppressed after me.” And thus it happened in the time of Muāāwiyah.¹⁹⁶

He ﷺ said about Ĥasan: “This son of mine is a *sayyid*.¹⁹⁷ Allāh tāālā will make him the means for reconciliation and peace between two great armies of Muslims.”

He ﷺ informed of the slaying of Ānsiyy the liar, the very night he was slain and the name of the person who slayed him.

He ﷺ told Thābit ibn Qays: “Live well and die a martyr.” And he was martyred in Yamāmah.

A man became an apostate and joined the polytheists. News reached RasūlAllāh ﷺ that he had died, and he ﷺ said: “The earth will not accept him.” And thus it happened.

¹⁹⁶ Because the administrators and governors of Sayyidunā Muāāwiyah ؓ were unjust with the people of Madīnah.

¹⁹⁷ leader, master.

He ﷺ told a man eating with his left hand: “Eat with your right.” He said, “I am not able to do so.” He ﷺ said “Yes, you are not able.” And the man could not lift his right hand up to his mouth ever again.

He ﷺ entered Makkah after Victory and idols were hanging on the Kábah; he ﷺ had a cane in his hand with which he ﷺ pointed to the idols and said: “Truth has come and falsehood vanquished.” And the idols fell.

The story of Māzin ibn Ghadhūbah al-Ṭāyī,¹⁹⁸ Sawād ibn Qārib¹⁹⁹ and others like them.

A lizard bore witness that he ﷺ was the Messenger of Allāh.

During the Battle of the Trench, he ﷺ fed a thousand warriors with only a *ṣāʾ*²⁰⁰ of wheat and a few dates – they were all satiated as the food increased immensely. He ﷺ put together food that was available and covered it with a rug and prayed for increase; and then the food was distributed to the whole army and it sufficed.

Abū Hurayrah once came to him with a few dates in his hand and asked RasūlAllāh ﷺ to pray for an increase (and blessing) in them. He ﷺ prayed and Abū Hurayrah ؓ says: “I have given from these dates such and such a pile in the way of Allāh; and we would eat from it and feed others from it until they were lost during the caliphate of Sayyidunā Ūthmān”.

¹⁹⁸ He was a priest and a caretaker of idols; one day, an idol gave him the good news of the advent of the Prophet ﷺ. The man broke the idol and joined the Prophet ﷺ.

¹⁹⁹ He was a soothsayer who was informed by a genie about the advent of the Prophet ﷺ.

²⁰⁰ A measure about half a bushel or so.

He ﷺ once prayed over a bowl of porridge²⁰¹ for the People of the Bench.²⁰² Abū Hurayrah ؓ says: “I stood up hitching myself, expecting him to call me when everybody stood up; the bowl did not have much and there were only crumbs pasted around the bowl. RasūlAllāh ﷺ gathered it and it became a mouthful; he ﷺ picked it in his fingers and said: “Eat, in the name of Allāh.” Abū Hurayrah says: “By Him, in whose Hands my life rests – I kept eating from it until I was fully sated”.

Once, water spouted from his ﷺ blessed fingers and a host of men drank from it and made ablutions. They were one thousand and four hundred men in all.

Once, a glass of water was brought to RasūlAllāh ﷺ. He put his four fingers in it and said: “Come!” and all present made ablutions – and they were seventy or eighty in number.

During the Battle of Tabūk, the companions passed by water which would not quench the thirst of even a single person; and people were intensely thirsty. They complained to him ﷺ of this. So RasūlAllāh ﷺ took an arrow from his quiver and planted it; water gushed out and a multitude used the water – and they were thirty thousand men.

A group of people complained to RasūlAllāh ﷺ about the salinity of water in their well; RasūlAllāh ﷺ came to one of his companions, stood at the well and spat in it. The water of that well turned sweet and soft.

²⁰¹ *tharīd*: pieces of bread dunked in meat soup.

²⁰² *ahl as-ṣuffah*

A woman came to him ﷺ with her bald child; and RasūlAllāh ﷺ stroked the boy's head – his hair grew and the disease disappeared. The news of this miracle reached the people of Yamāmah. A woman took her child to Musaylamah²⁰³ and he touched the head of that child – that child became bald and baldness remained in his offspring.

The sword of Ūkkāshah²⁰⁴ was broken in the Battle of Badr; RasūlAllāh ﷺ gave him a lath, which became a sword in Ūkkāshah's hand; it remained with him forever.

In the Battle of the Trench, when the trenches were being dug, a rock posed great difficulty as it was unmoved by hoes and pickaxes. RasūlAllāh ﷺ hit it once and it was pulverised.

He ﷺ touched the broken leg of Abū Rāfi'ý, and it was repaired instantly, as if nothing had happened to it.

The miracles of RasūlAllāh ﷺ are so many that all²⁰⁵ of them cannot be listed in one small volume.



²⁰³ The false prophet, the great liar.

²⁰⁴ Ūkkāshah ibn Miḥṣan al-Asadiy, was a prominent *muḥājir* companion; this lath sword was named **Áwn**; he was martyred in the war against apostates during the rule of Abū Bakr al-Şiddiq رضي الله عنه [*Usd al-Ghābah*, #3732].

²⁰⁵ **Editors' Note:** A comprehensive collection of his miracles has been compiled by Állāmah Yūsuf an-Nab'hānī in his book: *Ĥujjatu'llāhi ālā al-Áālamīn fī Mújizāti Sayyidi'l Mursalīn*.

HIS ﷺ PASSING AWAY

RasūlAllāh ﷺ passed away from this world, at the age of **sixty-three**, on Monday,²⁰⁶ at noon on the 12th of Rabiʿ al-Awwal; after being unwell for fourteen days. He ﷺ was interred on **Wednesday**.

When his last moments were near, he ﷺ would dip his hand in a bowl at his bedside, and wipe his blessed face with the water in it and say: “O Allāh! Aid me [and comfort me] in the throes of death”.²⁰⁷

Sayyidah Fāṭimah ؓ said: “Oh, the agony! The agony of your suffering, my father!”

RasūlAllāh ﷺ said: “There will be no suffering for your father after this day.”

He ﷺ was wrapped in a *ḥibarah* cloak; it is said that it was angels who enveloped him.

Some of his companions were so bewildered, that they refused to believe that he ﷺ had passed away, as it is reported about Sayyidunā ʿUmar. Sayyidunā ʿUthmān became speechless with shock and Sayyidunā ʿAlī sat down in utter grief. None was steadfast and judicious on that day, except Sayyidunā Abū Bakr and ʿAbbās.

People then heard from the door of his blessed chamber: “Do not give him an ablution; he ﷺ is pure and the cleansed one.” They heard a

²⁰⁶ Suhayli argued that it is impossible for the date of his passing to be the 12th of Rabiʿ.

²⁰⁷ *Allāhumma aʿinnī ālā sakarāti'l mawt.*

second voice which said: “Give him the ablution; because the first voice was that of the devil, and I am Khidr.” And he paid his condolences and said: “Allāh táālā gives succour from every affliction; and it is He who gives comfort after [the passing of] the deceased; and recompense for [being patient during] every bereavement. So put your trust in Allāh táālā, and hope from Him. Verily, afflicted are those who are deprived of reward [for patience]”.

There was a disagreement [among companions] concerning the ritual ablution; should it be performed in the clothes he ﷺ was wearing or without. Allāh táālā made them to fall asleep; and a voice was heard, but nobody knew who the speaker was: “Bathe him in his clothes.” So, the companions bathed him without removing his clothes.

Those who undertook the service of ablution were: **Ālī**, **Ābbās** and his two sons **Faḍl** and **Qathum**; his bondmen **Usāmāh** and **Shuqrān**; and was attended by **Aw**s ibn Khawlī from the Anṣār. Sayyidunā Ālī wiped his blessed body but nothing was issued, at which he said: “May Allāh táālā bless you; immaculate in life and in death”.

His shroud was made of three pieces of white Suḥūlī cloth, which did not include either a [stitched] shirt or a turban, but only consisted of unstitched wraps.

Muslims prayed at his funeral individually; nobody led the prayer.

Shuqrān descended in the blessed grave and spread a red velvet, which RasūlAllāh ﷺ would use to drape himself with, and his hallowed body was placed upon it. His blessed tomb was a niche-tomb and nine bricks were placed [to close the niche] upon it.

There was a disagreement whether the tomb of RasūlAllāh ﷺ should be a niche or a trench.²⁰⁸ There were two grave-diggers in Madīnah; Abū Ṭalḥah, the niche-digger and Abū Ūbaydah, the trench-digger. The [companions] came to an agreement that whosoever comes first would dig the grave. The person who came first was the niche-digger, and therefore the blessed tomb of RasūlAllāh ﷺ was made in the fashion of a niche. This was in the chamber of Sayyidah Āyishah ؓ.

Sayyidunā Abu Bakr and Sayyidunā Ūmar are also buried along with him in the same chamber. May Allāh táālā be pleased with them both.

Glory be to Allāh táālā; and Allāh táālā knows best.

**Thus endeth the book,
by the Divine Aid of Allāh, the Supreme King, The Bestower.**



²⁰⁸ *lahd* = niche; *ḍarḥ* or *shaqq* = trench.

Appendix A

CLARIFICATIONS

1. Portion for the devil or *ḥaẓẓu'sh shayṭān*

In *Ṣaḥīḥ Muslim*, in the ḥadīth of ascension narrated by Sayyidunā Anas ibn Mālik, it is mentioned that his ﷺ blessed chest was split open, his blessed heart taken out and rinsed, and ‘a portion for the devil’ was removed. Qāḍī Íyāḍ, the famous ḥadīth master who lived in the sixth century, writes in his commentary, *Ikmāl al-Múlim*:

Concerning the statement: **“And then from [his heart] a crumb was removed; and said: ‘this is the portion for the devil from you.’”**

This is manifest evidence that our Prophet ﷺ is divinely protected from the devil and is immune from him. And that the devil’s influence can never be cast upon him: neither in his knowledge nor in his faith; neither in his blessed body nor in anything related to him; and that the devil can never trouble him or whisper in his heart [*wasāwis*] or any such thing. Scholars have reported unanimity of agreement and scholarly consensus on this issue.

Our assertion is validated from authentic narrations, that Allāh táālā has aided him such that [the *qarīn*] will not enjoin except that which is righteous; or that he [the *qarīn*] has become a Muslim [*aslama*] or that RasūlAllāh ﷺ is vouchsafed from him [*aslamu*] or he has surrendered to his ﷺ wish [*istaslama*] as mentioned in another narration. RasūlAllāh ﷺ has said: “It is impossible for him to cast influence or have control over me”

Further, he clarifies the specific issue thus:

It can be explained that this crumb removed from his blessed heart was that portion in which love of this world and desire reside; which is the [doorway] through which the devil enters [the heart]. Or that it is a region in which heedlessness and forgetfulness abide – and all this, being the Divine Plan of the Most Honorable; the Wise, the Powerful.

These are doorways through which the devil enters, and these doorways were eliminated from his blessed heart so that the devil has no way to enter; similar to Sayyidunā Yaḥyā, in whom, the desire for women was eliminated.

Or this portion – if it was a portion of the heart, at all – is that part which accepts whisperings of the devil, and that which instigates the lower-self [nafs]; this portion was removed from his ﷺ blessed heart so that it shall remain pristine and pure; the heart was [also] rinsed so that any trace of this portion is also cleared away such that his blessed heart remains unblemished forever.”

His blessed heart was never blemished; the doorway from which the devil could *potentially* enter was removed; and he had not entered at all. Mullā Ālī al-Qārī says:²⁰⁹

...that is, it *would have become* the portion of the devil, if it was left unattended; and left thus without being cleansed.

²⁰⁹ *Sharḥ al-Shifā*, 2: 203.

Imām Sanūsī says in *Mukammilu Ikmāl al-Ikmāl*:

Suhaylī said it is perhaps that part [in the heart] which is poked by the devil, present in every newborn except Sayyidunā ʿĪsā and his mother ʿĀliyyahā al-Salām because of the prayer of her mother: “**Verily, I seek your refuge for her and her offspring, from Shaytān, the accursed.**” This does not prove in any way that ʿĪsā ʿĀliyyahā al-Salām is superior to RasūlAllāh ﷺ because this part was [anyway] removed from his heart, rinsed and filled with wisdom and faith.



2. Prophethood and Proclamation

Some people say that the prophethood was given to RasūlAllāh ﷺ **after** forty years or that he **became** a prophet after forty. This is incorrect. He ﷺ was a prophet even before Sayyidunā Ādam ʿĀliyyahā al-Salām was born according to a ṣaḥīḥ ḥadīth recorded in Tirmidhī. The revelation (**wahy**) came in his fortieth year, and this is known as **biyṯhah** or ‘sending forth’.

It is important to remember this distinction and that we should always say that RasūlAllāh ﷺ **proclaimed** his prophethood in his fortieth year. Imām Sakhāwī summarised various narrations thus:²¹⁰

كُنْتُ أَوَّلَ النَّبِيِّينَ فِي الْخَلْقِ وَآخِرُهُمْ فِي الْبَعْثِ

I was the first prophet to be created, and the last to be sent forth.

²¹⁰ *Al-Maqāṣid al-Ḥasanah*, #837, Imām Muḥammad ʿAbd ar-Raḥmān al-Sakhāwī [d.902 AH].

This ḥadīth is reported by Abū Nuáym in *Dalā'il al-Nubuwwah*, Ibn Abī Ḥātim in his *Tafsīr*, Ibn Lāl²¹¹ from the route of Al-Daylamī – and all of them narrating the ḥadīth of Saʿyid ibn Bashīr from Qatādah from Ḥasan from Abū Hurayrah, as a *marfūʿū*’ ḥadīth.

This is reinforced by another narration of Maysarah al-Fajr and others in the following words:

كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

I was a prophet when Ādam was [still in the state]
between his soul and body.

This ḥadīth is reported by Imām Aḥmad, Bukhārī in *Tārīkh*, Baghawī, Ibn Sakan and others in *Ṣaḥābah*, Abū Nuáym in *Ḥilyah*,

²¹¹ The ḥadīth master, Aḥmad ibn Āli al-Shāfiʿī, famously known as Ibn Lāl; passed away in 398 AH. Imām Dhahabī mentions him in *Siyar*, in the 22nd generation and quotes Shīrawayh as saying about Ibn Lāl: “He was a trustworthy [imām of ḥadīth], peerless in his time, the foremost mufti of his city; he has compiled books of ḥadīth, though he is more famous for his proficiency in fiqh. I have seen his books, *Sunan* and *Mūjam al-Ṣaḥābah*; and I have not seen anything like the latter. Prayers are accepted [*mustajāb*] near his grave; he was born in 308 AH and passed away in Rabiʿ al-Ākhir, 398 AH.”

Commenting on this Dhahabī says: “I say: Duāa is accepted near the graves of Prophets and Friends of Allah, and all such places; however, the reason is because of the concentration [*idtirār*] of the one who prays, his piety and his sincere invocation. And without any doubt it is [accepted] near the blessed tomb [*buqaāh al-mubarakah*], in the masjid, at dawn etc.” Imām Dhahabī tries to rationalise Shīrawayh’s statement to suit his own prejudice; and with due respect to the greatness and erudition of Imām Dhahabī, his justification is unconvincing. Regardless, it should be pointed out that it was a common and acceptable practice in the 5-6th century. Allāh tāālā knows best.

Shīrawayh ibn Shahrādār al-Daylamī [445-509 AH] is the famous muḥaddith and author of *Musnad al-Firdaws* who was described by Ibn Mandah as: “an intelligent, fine young man with a pure heart; staunchly [upholds] the sunnah; and speaks very little.”

and Ḥākim validated it to be ṣaḥīḥ; thus it is in the wording of Tirmidhi's report among others, narrating from Abū Hurayrah that he asked: '[Since] when are you a prophet?' or '[Since] when were you ordained a prophet?' And he mentioned the ḥadīth. Tirmidhī rates it Ḥasan-Ṣaḥīḥ and Ḥākim has also validated it to be Ṣaḥīḥ. In another narration, it is reported in the following words:

وَأَدَمَ لَمْ يَجِدْ فِي طِينَتِهِ

And Ādam was still [on earth] as clay.

And in the ṣaḥīḥ collections of Ibn Ḥibbān and Ḥākim, narrating from the ḥadīth of Īrbād ibn Sāriyah, a *marfūʿū* narration:

إِنِّي عِنْدَ اللَّهِ خَاتَمُ النَّبِيِّينَ وَإِنَّ أَدَمَ لَمْ يَجِدْ فِي طِينَتِهِ

Verily, I was the Seal of all Prophets near Allāh,
and indeed Ādam was still as clay.

Thus it has also been reported by Imām Aḥmad, Dārimī in their respective *Musnads*, Abū Nuʾaym, Al-Ṭabarānī narrating from Ibn ʿAbbās:

يَا رَسُولَ اللَّهِ مَتَى كُتِبْتَ نَبِيًّا؟ قَالَ: وَأَدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

"Yā RasūlAllāh since when were you ordained²¹² a prophet?"
And he replied: "When Ādam was still between soul and body."

This is among well-known and widely accepted concepts of Ahlu's Sunnah and found in many tafsīr and sirah works. Imām Baghawī and Ibn Kathīr have described this under verse 7 of Sūrah al-Aḥzāb.

²¹² In Ibn Kathīr's Bidāyah, it is *kunta* meaning: "Since when were you a prophet?"

3. What Shall I Read?

The ḥadīth which mentions the arrival of the Archangel and the first revelation has the statement: “I am not read” said by RasūlAllāh ﷺ. Heedless people state this in strange ways and sometimes in a disrespectful manner. Scholars have said that his ﷺ not being taught [by any teacher in the creation] to read or write [*ummī*] is one of his miracles. Concerning the ḥadīth of *Bukhārī*, Ibn Ḥajar says in his commentary:

If one asks, why was it said three times, Abū Shāmah replied: The first time he meant prohibitively, “I cannot read,”²¹³ the second time emphasised negation:²¹⁴ “I do not read,” and the third time, it was an enquiry: “What shall I read?” This is strengthened by another narration of Abu’l Aswad in his *Maghāzī* reporting from Ūrwah, that he said: “How shall I read?”²¹⁵ And in the narration of Ūbayd ibn Ūmayr from Ibn Isḥāq: “What shall I read?”²¹⁶ In a *mursal* report of Zuhri in *Dalā’il* of Bayhaqī: “In what manner shall I read?” All of these reinforce that it was an enquiry. Allāh tāālā knows best.

Qāḍī Īyāḍ in the commentary of the same ḥadīth in *Muslim* says:

It is said that the particle *mā*, in this sentence is used for negation; it is also said that it is an interrogative, as if he ﷺ enquired: “What shall

²¹³ *ālā al-imtināā*

²¹⁴ *ālā’l ikhbāri an-nafy al-maḥad*

²¹⁵ *kayfa aqra’a?*

²¹⁶ *mā dhā aqra’a?*

I read?” The latter opinion has been considered as weak, because of the *bā* in *mā ana bi-qāriy*, and if it was interrogative, he would have said: *mā ana qāriy*. Here, *bā* is used to emphasise the negation. And those who say that it is an interrogative validate their position by other reports which say: “What shall I read?”²¹⁷ Though, *mā* can also be considered as a negator here.

Zurqānī in his commentary of *Mawāhib* says:

Akhfash permitted the usage of *bā* in an affirmative sentence; and Ibn Malik insisted that it was correct.



²¹⁷ *mā aqra'a?*

Appendix B

LOVING THE MESSENGER ﷺ OF ALLAH

Allāh tāālā says:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا
وَبُيُوتٌ تَحْسَبُونَ كِسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

O Prophet, tell them: If your fathers, your sons, your brothers, your wives, your family, the wealth that you have amassed, and business that you fear will be ruined, and dwellings that delight you; if any of these are dearer to you than Allāh and His Messenger, or more precious than striving in the path of Allāh – then await the Wrath of Allāh; verily, Allāh does not guide the contumacious.²¹⁸

There cannot be a bigger exhortation or a sterner warning or a testimony and irrefutable proof concerning the obligation of loving the Prophet ﷺ. Loving him is a principal obligation, an immensely important deed and the undeniable right of the Prophet ﷺ.

Because Allāh tāālā has extolled those who love Allāh tāālā and His Messenger ﷺ more than their wealth, their family and their own children; and cautioned [those who do not] in the following words: ***“...then await the Wrath of Allāh; verily, Allāh does not guide the contumacious”***.

²¹⁸ Sūrah Tawbah, 9:24.

Allāh táālā has termed those as contumacious, who love anyone or anything more than Allāh táālā and His Messenger ﷺ; and says that they are astray and that He will not guide them.

In a ḥadīth narrated by Anas ibn Mālik ؓ: Said RasūlAllāh ﷺ: ***None amongst you has truly believed unless I have become more beloved than your children, your parents and the whole of mankind.***²¹⁹ Abū Hurayrah has also narrated similarly.

Narrated by Anas from RasūlAllāh ﷺ that he said: ***There are three things; and if a person finds these [three] in himself, he has tasted the sweetness of faith. That Allāh and His Messenger ﷺ are more beloved to him than anyone else; and he loves a person – and loves him not except for the sake of Allāh; and that he dislikes lapsing into disbelief as much as he abhors being thrown into fire.***²²⁰

It is reported from Ūmar ibn al-Khaṭṭāb ؓ that he said to RasūlAllāh ﷺ: “You are more beloved to me than everything else, except my life in my bosom.” RasūlAllāh ﷺ told him: “None of you has truly believed until I have become more beloved to him than his own life.” Then, Ūmar said: “By Him, who has revealed the Book to you; you are now more beloved to me than my own life.” RasūlAllāh ﷺ said: ***Now, O Ūmar.***²²¹

Sahl said: Whosoever does not consider the dominion of RasūlAllāh ﷺ upon himself in all his affairs, and does not consider his own self to be

²¹⁹ *Bukhārī, Muslim, Nasāyī.*

²²⁰ *Bukhārī, Muslim.*

²²¹ *Bukhārī.* Now, you are a perfect believer, O Ūmar!

the possession of RasūlAllāh ﷺ will not taste the sweetness of his ﷺ *sunnah*,²²² because he has said: ***None amongst you has truly believed, until I have become more beloved to him than his own life.***

It is reported from Anas ibn Mālik ؓ that a man came to RasūlAllāh ﷺ and said: “When will the Hour be, O Messenger of Allāh?” He asked: “What have you prepared for it?” He replied: “I have not amassed deeds by prayer, fasting or charity; but I love Allāh and His Messenger.” RasūlAllāh ﷺ said: ***You will be with whom you love.***²²³

It is reported by Şafwān ibn Qudāmah: I migrated [to Madīnah] toward RasūlAllāh ﷺ and I went to him and said: “O Messenger of Allāh, indeed I love you.” He said: ***A man shall be with whom he loves.***²²⁴

It is reported by Sayyidunā Ālī ؓ that the Prophet ﷺ said, holding the hands of Ḥasan and Ḥusayn: “***Whosoever loved me and loved these two, their father and their mother, shall be with me in Paradise at my level [in paradise]***”.²²⁵

It is reported by Abū Hurayrah ؓ that RasūlAllāh ﷺ said: “***Among those who have an intense love for me among my followers are people who will come after me. They shall ardently desire to see me even if it was in lieu of their family and their wealth.***”²²⁶

²²² His tradition: whether in practice or whether learning ḥadīth.

²²³ *Bukhārī*.

²²⁴ *Tirmidhī*.

²²⁵ *Tirmidhī*.

²²⁶ *Muslim* #2832.

Ábdah bint Khālid²²⁷ ibn Maádan said about Khālid, her father, that he would not go to bed without mentioning RasūlAllāh ﷺ and his companions; he would yearn for them and say: “They mean everything to me.”²²⁸ My heart pines for them, I have been yearning for them for long; O my Lord, take me away and hasten me towards them.” He would keep repeating this until he fell asleep.

Ibn Isḥāq reports of a lady of the Anṣār whose father, brother and husband were martyred in Uhud in the company of [those with] RasūlAllāh ﷺ. And she was only asking: “How is RasūlAllāh ﷺ?” The companions informed her: “Praised be Allāh, he ﷺ is safe just as you wish him to be.” And she said: “Show him to me; I will not be comforted until I see RasūlAllāh ﷺ.” And when she finally saw him, she said: “Every misfortune is trifling, as long as you are present!”

It is said that Ábdullāh’s [ibn Umar] ﷺ leg became numb. He was told ‘Mention the one who is most beloved to you and it will be cured.’ He cried out loudly: “O Muḥammad!” and it was cured indeed.



²²⁷ He is a famous and prominent Tābiyī.

²²⁸ *Aṣlī wa faṣlī*: my first and my last. That is, I am proud of their association and which is more precious than my forefathers. Most of the quotes in this appendix are taken from the chapter in *Kitāb al-Shifā*, which has now been translated and published by Ridawi Press with the title **Loving RasūlAllāh ﷺ**.

Appendix C

VISITING THE PROPHET ﷺ

Imām Yaḥyā ibn Sharaf al-Nawawī says:²²⁹ “Know that it is necessary for every Muslim who goes to Ḥajj, to visit RasūlAllāh ﷺ; regardless whether Madīnah falls on his way or not. Because visiting him ﷺ is one of the most important deeds that takes one closer to Allāh; it is the most beneficial of efforts, and finest of deeds one can aspire to do...”

In another work,²³⁰ Imām Nawawī mentions a ḥadīth in this regard: “...Bazzār and Dār Quṭnī narrate with their respective chains of transmission from Ibn Ūmar ؓ that RasūlAllāh ﷺ said: ***My intercession becomes compulsory for those who visit my grave.***²³¹

Al-Ḥaṣkafī writes:²³² “Visiting the mausoleum of the Prophet ﷺ is a praiseworthy act [that merits reward;] rather, some have opined that it is *wājib* [almost obligatory] for those who have the means to do so.”

Qāḍī Íyāḍ al-Mālikī says:²³³ “Visiting the grave of the Prophet ﷺ is an accepted practice among Muslims and it is unanimously agreed that visiting him is praiseworthy and recommended; people should be encouraged to visit him ﷺ.”

²²⁹ In his celebrated book *Al-Adhkār*, at the end of the chapter on Ḥajj.

²³⁰ *Yīḍāḥ al-Manāsik*, Imām Yaḥyā ibn Sharaf an-Nawawī [d. 676 AH].

²³¹ *man zāra qabrī wajabat lahu shafāʾatī*.

²³² *Al-Durr al-Mukhtār*, Imām Ālāuddīn al-Ḥaṣkafī [d. 1088 AH].

²³³ *Kitāb al-Shifā*, Qāḍī Íyāḍ al-Mālikī [d. 544 AH].

Imām Subkī has analysed and validated many such ḥadīth in *Shifā as-Saqām*, and Haytamī as well in *Tuḥfatu’z Zuwwār*, some of which are:

1. ***My intercession becomes compulsory for those who visit my grave.***
[Dār Quṭnī, Bayhaqī]
2. ***My intercession becomes permissible for those who visit my grave.***
[Dār Quṭnī, Bazzār]
3. ***Whosoever comes to visit me, and he comes with no other intention except to visit me, it becomes necessary for me to intercede for him on the day of Judgement.*** [Ṭabarānī, Dār Quṭnī]

Concerning the verse:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And if they [Muslims] have transgressed upon their souls, then let them come to you and seek Allāh’s forgiveness; and the Messenger will intercede for them, and they shall find Allāh tāālā Oft-forgiving and Merciful.²³⁴

Ibn Kathīr says in his *Tafsīr*: A group of scholars, and Shaykh Abū Naṣr al-Ṣabbāgh among them, in his book *Shāmīl*, have mentioned the famous story narrated by Ūtbī, who said: I was sitting near the tomb of RasūlAllāh ﷺ when a bedouin came and said: “O Messenger of Allāh! I have heard the command of Allāh: ***And if they [Muslims] have transgressed upon their souls, then let them come to you and seek Allāh’s forgiveness; and the Messenger will intercede for them, and they***

²³⁴ Sūrah Nisā’a, 4:64.

shall find that Allāh táālā is Oft-forgiving, the Merciful. And I have come to you seeking forgiveness for my sins and your intercession with my Lord,” and he recited the following lines:

O the best [of all creation] interred in this tomb

Whose perfume fills the valleys and the plains

May I be sacrificed for the mausoleum in which you rest

And in it is chastity, and in it is generosity and grace

The bedouin went away and I was overcome by sleep. I saw RasūlAllāh ﷺ in my dream and he ﷺ said: “O Ūtbī, follow the bedouin and give him the good news that Allāh táālā has forgiven him.”

Imām Qurṭubī in his *Tafsīr* writes: “Abū Ṣādiq reports from Ālī ؑ that he said: “Three days after we interred RasūlAllāh ﷺ, a bedouin came and threw himself at the grave of RasūlAllāh ﷺ and put the dust from his tomb on his head and said: “O Messenger of Allāh! We heard your speech and you informed us of [the Speech of] Allāh táālā, and we informed [others] receiving this from you. And among that which was revealed to you is the verse ‘***If they transgress their souls...***’ I have transgressed my soul and I have come to you for your intercession. He ﷺ informed the bedouin from his grave, that he was forgiven.”

And when one goes to salute RasūlAllāh ﷺ at his tomb, he should face the blessed grave and not the Qiblah. Qāḍī Íyāḍ writes:²³⁵ “Anas ibn Mālik ؓ came to the blessed grave of RasūlAllāh ﷺ and stood there and raised his hands, and I supposed that he would start to pray, but he just

²³⁵ *Al-Shifā.*

saluted RasūlAllāh ﷺ and left. Imām Malik said, as reported by Ibn Wahb: When one salutes RasūlAllāh ﷺ he should face his blessed grave and not face the Qiblah.

The topic of visiting the Prophet ﷺ and the etiquette of visiting him; that it is not only permissible but also praiseworthy and recommended is found in almost all books of fiqh.

Those who criticise visiting RasūlAllāh ﷺ have deviated from the path of an overwhelming majority of Muslims and the consensus of the nation; scholars have written books refuting these heresies and the prominent books on this topic are:

- Imām Taqīyuddīn Abu'l Ḥasan Ālī al-Subkī [d. 756 AH]
Shifā as-Saqām fī Ziyāratī Khayri'l Anām
- Imām Abu'l Ābbās Aḥmad ibn Ḥajar al-Haytamī [d. 974 AH]
Tuḥfatu'z Zuwwār ilā Qabri'n Nabiyy al-Mukhtār
- Imām Mawlāna Ālī al-Qārī [d. 1014 AH]
Ad-Durratu'l Muḍīyyah fī Ziyāratī'l Muṣṭafawīyyah ar-Rādiyyah



Appendix D

INTERCESSION

Every Muslim believes in *shafā'ah* or intercession, and this has been taught as essential knowledge. RasūlAllāh ﷺ is the greatest intercessor and he shall intercede for wrong-doers and sinners among Muslims.

Allāh táālā says:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It is nigh that your Lord will bring you forth upon the Extolled Station.²³⁶

RasūlAllāh ﷺ himself explained this verse, as mentioned in the ḥadīth of *Bukhārī*:²³⁷

Verily people will be on their knees on the Day of Judgement; every nation following its prophet and they will say: ‘O so-and-so, intercede for us!’ until [the search for] an intercessor ends with the Prophet ﷺ. It is on that day that Allāh táālā will elevate him to the Extolled Station.

In another famous ḥadīth of *Bukhārī*:²³⁸

Believers will come together on the Day of Judgement and say: “We should ask someone to intercede for us, in the Presence of our Lord.”

²³⁶ Sūrah Isrā’a, 17:79.

²³⁷ *Ṣaḥīḥ Al-Bukhārī*, #4718, #6565.

²³⁸ *Ibid.* #4476

And they shall come to Ādam and say: “You are the father of mankind. Allāh táālā has created you by His Hands;²³⁹ and made the angels to prostrate to you; and He taught you the names of all things;²⁴⁰ intercede for us in the presence of your Lord Almighty and deliver us from the state we are in.”

He [Ādam] will say: “I cannot do this for you.” And he shall mention his lapse and regretfully say: “Go to Nūḥ. Because he is the first messenger that Allāh táālā sent to the dwellers of Earth”.

So they shall come to him, and he will say: “I cannot do this for you.” He shall then recall that he had asked Allāh táālā [previously] for that which he had no knowledge of;²⁴¹ regretfully, he will say: “Go to the Friend of Raḥmān.”²⁴²

So they shall come to [Sayyidunā Ibrāhīm,] and he shall say: “I cannot do this for you, go to Mūsā, the slave of Allāh, to whom Allāh Spoke and gave him the Torah.”

²³⁹ *Lit.* Hand: it is not corporeal and Allāh táālā knows best what is meant by this. Imām Aāzam in *Fiqh al-Akbar* said that it is not permissible to translate *yad* and Ālī al-Qārī explains that ‘except where it is mentioned in Qur’ān and Ḥadīth’. In *Madārik* and other commentaries it is said that the plural is used to indicate the esteem and importance of Sayyidunā Ādam عَلَيْهِ السَّلَام.

²⁴⁰ Sūrah Baqarah, 2:31.

²⁴¹ *Fatḥ al-Bārī*: His excusing himself is for two reasons. First: Allāh táālā forbade him from asking for something which he did not have knowledge about; he fears that the intercession of the assembled would be a similar question, so he does not ask. Secondly: He was given one special prayer that would be accepted absolutely, but he used it when he beseeched for flooding the earth; he fears that if he asked for intercession, he would be denied.

²⁴² Khalīlū’r Raḥmān: Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام.

So they shall come to him, and he shall say: “I cannot do this for you,” and he will recall that he had killed a man, and that was not in lieu of another life; and he shall feel regretful in the presence of his Lord and say: “Go to ʿĪsā, the slave of Allāh and His messenger; His word and His spirit.”

And he shall say: “I cannot do this for you. Go to Muḥammad ﷺ. His slave, on whose account the sins²⁴³ of all the former and latter [ones] are forgiven.”

And then they shall come to me. I shall walk with them until I seek permission of my Lord, and He shall give me permission; and when I see my Lord, I shall fall in prostration and He shall leave me in that state as long as He Wills.

And then Allāh tāālā will say: **“Raise your head! Ask, and you shall be given. Speak and you shall be heard. Intercede and your intercession shall be accepted.”**

I shall raise my head and praise the Lord as He shall instruct me; and then intercede; and the limits²⁴⁴ shall be shown to me; and I shall intercede for them and make them enter paradise.

I shall then return. When I see my Lord, I shall intercede again and the limits shall be shown to me; and I shall intercede for them and make them enter paradise.

²⁴³ In the narration of Mútamar: “Go to him, who comes forgiven on this day and hath no sin upon him.”

²⁴⁴ Shaykh al-Islām Ibn Ḥajar: It means, he will be shown various groups of sinners and he shall intercede for each group one after another; see *Fatḥ al-Bārī*.

And then return, the third time and then the fourth time and I shall say: “None has remained in Hell except those whom the Qur’ān has specified [that they shall abide therein forever] and those upon whom everlasting torment is inevitable.”



Imām Yūsuf an-Nab’hānī has explained various forms of intercession in his book: *Shawāhidu’l Ĥaqq fi’l Istighāthati bi Sayyidi’l Khalq*.



Appendix E

YĀ RASŪLALLĀH عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

Saying *Yā RasūlAllāh* for intercession is proven from the ḥadīth. The famous ḥadīth in which RasūlAllāh ﷺ taught a blind man to pray is thus:

حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ عُمَارَةَ بْنَ خُزَيْمَةَ يُحَدِّثُ عَنْ عُثْمَانَ بْنِ حُنَيْفٍ أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ادْعُ اللَّهَ أَنْ يُعَافِيَنِي قَالَ: إِنْ شِئْتَ دَعَوْتُ لَكَ وَإِنْ شِئْتَ أَخَّرْتُ ذَاكَ فَهُوَ خَيْرٌ فَقَالَ: ادْعُهُ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ فَيُصَلِّيَ رَكَعَتَيْنِ وَيَدْعُو بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَآتُوجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ فَتَقْضِي لِي اللَّهُمَّ شَفْعَهُ فِيَّ.

Narrated to us Ūthmān ibn Ūmar, Shūbah told us [narrating] from Abū Jaáfar and he said: I have heard Ūmārah ibn Khuzaymah narrate from Ūthmān ibn Ḥunayf:

That a blind man came to the Prophet ﷺ and said: “Pray to Allāh that he cures me [of my blindness].” He ﷺ said: “If you wish I will pray for you, and if you wish I shall defer it – and that would be better for you.” The man said: “Pray for me.” RasūlAllāh ﷺ ordered him to make the ritual

ablution and do it well, pray two cycles of prayer and beseech [Allāh táālā] in the following words:

O Allāh! I ask Thee. I turn towards Thee through [the intercession of] Thy Prophet Muḥammad, the Prophet of Mercy; O Muḥammad! I have turned towards my Lord through your intercession for this need of mine for its fulfilment. O Allāh, accept his intercession for me.

حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ بْنُ سَيَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عَمْرٍو حَدَّثَنَا شُعْبَةُ عَنْ
أَبِي جَعْفَرٍ الْمَدَنِيِّ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عُثْمَانَ بْنِ حَنِيفٍ أَنَّ
رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ادْعُ اللَّهَ لِي أَنْ
يُعَافِيَنِي فَقَالَ: إِنْ شِئْتَ أَخَرْتُ لَكَ وَهُوَ خَيْرٌ وَإِنْ شِئْتَ دَعَوْتُ فَقَالَ:
ادْعُهُ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ ، وَيُصَلِّيَ رَكْعَتَيْنِ وَيَدْعُوَ بِهَذَا
الدَّعَاءِ : اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ
تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى اللَّهُمَّ شَفِّعْهُ فِيَّ .
قَالَ أَبُو إِسْحَاقَ: هَذَا حَدِيثٌ صَحِيحٌ .

Narrated to us Ahmed ibn Manşūr ibn Sayyār: narrated to us Ūthmān ibn Ūmar: narrated to us Shúbah from Abū Jaáfar from Ūmārah ibn Khuzaymah ibn Thābit from Ūthmān ibn Ḥunayf:

That a blind man came to the Prophet ﷺ and said: “Pray to Allāh that he cures me [of my blindness]”. He ﷺ said: “If you wish I shall defer it and

that will be better for you; or if you wish so, I shall pray for you.” The man said: “Pray for me.” [Úthmān said:] RasūlAllāh ﷺ ordered him to make the ritual ablution and do it well, pray two cycles of prayer and beseech [Allāh táālā] in the following words:

O Allāh! I ask Thee and I turn towards Thee through [the intercession of] Thy Prophet Muḥammad, the Prophet of Mercy; O Muḥammad! I have turned towards my Lord through your intercession for this need of mine so that it is fulfilled. O Allāh, accept his intercession for me.

Abū Is’ḥāq said: This is a ṣaḥīḥ ḥadīth.

The first ḥadīth is recorded in *Musnad Imām Ahmed* and the second in *Sunan Ibn Mājah*. We say ‘Yā RasūlAllāh’ substituting his name with his attribute, because that is how Allāh táālā has commanded us to address him. It is not permitted to address RasūlAllāh ﷺ by his name.



Appendix F

PROPHETS عَلَيْهِمُ السَّلَامُ ARE ALIVE IN THEIR GRAVES

One convert from Christianity, [who was then,] incapable of even reciting the *tasha'hhud* properly, made a very stupid comment some years ago. He said: "...If RasulAllah ﷺ was not dead, then the Sahabah committed a grave crime by burying a man alive." He then labelled this belief as: "...it is nonsense. The point is that RasulAllah ﷺ is dead."

Whereas Allāh táālā has said in His Exalted Book:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

And do not term those who are killed in the path of Allāh as dead; rather, they are alive – but you are not aware ²⁴⁵

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْفُونَ

And do not presume that those who are killed in the path of Allāh are dead; rather, they are alive and are given provision by their Lord. ²⁴⁶

Indeed, the Prophet ﷺ is far greater than any martyr. Imām Ibn Ḥajar al-Haytamī says:²⁴⁷

Without any doubt, he ﷺ is alive in his grave and is given provision; and he ﷺ recognises those who stand near his grave and salute him and seek from him; this is true of all prophets عَلَيْهِمُ السَّلَامُ: they are alive in

²⁴⁵ Sūrah Baqarah, 2:154.

²⁴⁶ Sūrah Aāl Imrān, 3:169.

²⁴⁷ *Tuhfatu'z Zuwwār*

their graves and their lives are more perfect and flawless, than the lives of martyrs, of whom Allah táālā has informed us in his Exalted Book. Our Prophet ﷺ is the Leader of all martyrs and the cumulative deeds of all those martyrs are in his account (as well).

Imām Taqīyuddīn al-Subkī has said:²⁴⁸

The lives of prophets and martyrs in their graves is similar to their [previous] lives in this world. This is proven by Mūsā عَلَيْهِ السَّلَام praying in his grave; because performing prayer requires a body that is living, and so also, other attributes of prophets mentioned [by RasūlAllāh ﷺ] on the Night of Ascension, are properties of living bodies. However, their bodies being alive does not imply that they are dependent on food, drink or other necessities of this world.

In many ṣaḥīḥ ḥadīth it is explicitly said that prophets are alive in their graves. Imām Bayhaqī, a prominent imām of ḥadīth compiled a short work of twenty-two ḥadīth and named it: *Prophets are Alive in their Graves*.²⁴⁹ Imām Jalāluddīn Suyūṭī, another famous ḥadīth master, wrote an epistle: *Instruction to the Wise on Continuation of Prophets' Lives*,²⁵⁰ in which he mentioned many more narrations, in addition to the above. Presented below are a few ṣaḥīḥ narrations in this regard:

الأنبياء أحياء في قبورهم يصلون

Prophets are alive in their graves; and they pray²⁵¹

²⁴⁸ Vide *Inbāʾa al-Azkiyā* of Suyūṭī.

²⁴⁹ *Ḥayātuʾl Anbiyāʾa fī Qubūrihim*, Imām Abū Bakr Aḥmad al-Bayhaqī [384-458 AH]

²⁵⁰ *Inbāʾa al-Azkiyāʾa bi Ḥayātiʾl Anbiyāʾa*, Imām Jalāluddīn al-Suyūṭī [849-911 AH]

²⁵¹ *Bazzār, Bayhaqī*.

أن بعض أصحاب النبي ﷺ أخبره أن النبي ﷺ ليلة أسري به

مر على موسى ﷺ وهو يصلي في قبره

A companion of the Prophet ﷺ informed that, during his night journey, he ﷺ passed by Mūsā عَلَيْهِ السَّلَام and he was praying in his grave.²⁵²

أتيت موسى ليلة أسري بي عند الكتيب الأحمر وهو قائم يصلي في قبره

I passed by Mūsā, during the Night Journey, near the red dune²⁵³ and he was standing in prayer in his grave.²⁵⁴

إن الله قد حرم على الأرض أن تأكل أجساد الأنبياء عليهم السلام

Verily, Allāh tāālā has forbidden the earth to consume the bodies of Prophets.²⁵⁵

لا تجعلوا بيوتكم قبورا ولا تجعلوا قبري عيداً وصلوا علي فإن صلاتكم تبلغني حيث كنتم

Do not make graves of your homes; nor make my grave an anniversary; and send salutations upon me, because it will reach me from wherever you are.²⁵⁶

*Prophets shall also taste death / But, only for a fleeting moment
After that short while, their lives - / Corporeal, like their lives prior²⁵⁷*

²⁵² Ṣaḥīḥ Muslim, Nasāyī in *Al-Muḥtabā*, Muṣannaḥ ʿAbd ar-Razzāq, Musnad Imām Aḥmad, Ṣaḥīḥ Ibn Ḥibbān.

²⁵³ Bazzār, Bayhaqī

²⁵⁴ Ṣaḥīḥ Muslim, Nasāyī in *Al-Muḥtabā*, Muṣannaḥ Ibn Abī Shaybah, Musnad Imām Aḥmad, Ṣaḥīḥ Ibn Ḥibbān. Abū Nuʾaym in *Al-Ḥilyah*.

²⁵⁵ Abū Dāwūd, Nasāyī, Ibn Mājah, Musnad Imām Aḥmad, Muṣannaḥ Ibn Abī Shaybah, Ṣaḥīḥ Ibn Khuzaymah, Dārimī, Ibn Ḥibbān, ṭabarānī in *Mújam al-Kabīr*, Ḥākim in *Mustadrak*, Bayhaqī in *Sunan* and *Shuʾab*.

²⁵⁶ Abū Dāwūd, Musnad Imām Aḥmad.

²⁵⁷ Imām Aḥmad Riḍā al-Baraylawī in *Ḥadāyiq e Bakhshish*.

Appendix G

FURTHER READING

Given below is a list of well-known biographies of the Prophet ﷺ, and they are easily available as print editions or scanned PDF files. All the books are proper biographies except for some, which are mainly histories whose first few volumes contain the biography of the Messenger ﷺ.

1. ***Al-Maghāzī an-Nabawiyyah***
Imām Muḥammad ibn Muslim ibn Shihāb al-Zuhri [d. 124 AH]
2. ***As-Sīratu'n Nabawiyyah***
Imām Muḥammad ibn Is'ḥāq [d. 151 AH]
3. ***Al-Adab al-Mufrad***
Imām Muḥammad ibn Ismā'īl al-Bukhārī [d. 256 AH]
4. ***Al-Shamāyil al-Muḥammadiyyah***
Imām Abū Yūsuf Muḥammad ibn Yūsuf al-Tirmidhī [d. 279 AH]
5. ***Zahru'l Khamāyil ālā Al-Shamāyil***
Imām Jalāluddīn Abdu'r Raḥmān al-Suyūṭī [d. 911 AH]
6. ***Ashraful Wasāyil ilā Fahm al-Shamāyil***
Imām Aḥmad Ibn Ḥajar al-Haytamī [d. 974 AH]
7. ***Jamā al-Wasāyil fī Sharḥi al-Shamāyil***
Imām Mullā Āli ibn Sulṭān al-Qārī [d. 1014 AH]
8. ***Al-Mawāhib al-Ladunniyyah āla Al-Shamāyil***
Shaykh Ibrāhīm al-Bājūrī [d. 1277 AH]

9. ***As-Sīratu'n Nabawiyyah***

Imām Abū Muḥammad Ábd al-Malik ibn Hishām [d. 218 AH]

10. ***Ar-Rawḍ al-Unuf***

Imām Ábd ar-Raḥmān al-Suhaylī [d. 581 AH]

11. ***Kitāb al-Ṭabaqāt al-Kabīr***

Imām Muḥammad ibn Saád al-Zuhri [d. 230 AH]

12. ***Akhlāqu'n Nabiyy wa Ādābihi***

Ḥāfīz Abū Muḥammad Ábdullāh Abi'sh Shaykh [d. 369 AH]

13. ***Dalā'il al-Nubuwwah***

Ḥāfīz Abū Nuáym Aḥmad ibn Ábdullāh al-Aṣbahānī [d. 430 AH]

14. ***Dalā'il al-Nubuwwah***

Imām Abū Bakr Aḥmad al-Bayhaqī [d. 456 AH]

15. ***Ad-Durar fī Ikhtiṣāri'l Maghāzī wa's Siyar***

Ḥāfīz Yūsuf ibn Ábd al-Barr al-Mālikī [d. 463 AH]

16. ***Kitāb al-Shifā bi Tārifi Ḥuqūqi'l Muṣṭafā***

Imām Qāḍi Íyāḍ al-Yaḥsubī al-Mālikī [d. 544 AH]

17. ***Sharḥ al-Shifā***

Imām Mullā Áli ibn Sulṭān al-Qārī [d. 1014 AH]

18. ***Nasīmu'r Riyāḍ fī Sharḥi Shifā li Qāḍi Íyāḍ***

Imām Shihābuddīn Aḥmad al-Khaffājī [d. 1069 AH]

19. ***Al-Wafā'a fī Fadāyili'l Muṣṭafā***

Imām Abu'l Faraj Ábd ar-Raḥmān ibn al-Jawzī [d. 597 AH]

20. ***Nihāyatu's Sūl fī Khaṣāyiṣi'r Rasūl***
Imām Abu'l Khaṭṭāb Ūmar ibn Dīḥyā al-Kalbī [d. 633 AH]
21. ***Ithbātu Nubuwwati Sayyidunā Muḥammad*** ﷺ
Imām Aḥmad ibn Ūmar al-Qurṭubī [d. 656 AH]
22. ***Munyatu's Sūl fī Tafḍīli'r Rasūl***
Imām Ābd al-Āzīz ibn Abdu's Salām as-Sullamī [d. 660 AH]
23. ***Ūyūn al-Athar fī Funūni'l Maghāzī wa'sh Shamāyili wa's Siyar***
Imām Abu'l Fat'h Muḥammad ibn Sayyidi'n Nās [d. 734 AH]
24. ***Siyar Aālām an-Nubalā*** (first two volumes)
Imām Shamsuddīn Muḥammad al-Dhahabī [d. 748 AH]
25. ***As-Sīratu'n Nabawiyyah***
Imām Shamsuddīn Muḥammad al-Dhahabī [d. 748 AH]
26. ***Al-Bidāyah wa'n Nihāyah*** (first 4 volumes)
Ḥāfiẓ Īmāduddīn Ismā'īl ibn Kathīr [d. 774 AH]
27. ***Al-Fuṣūl fī Sirati'r Rasūl***
Ḥāfiẓ Īmāduddīn Ismā'īl ibn Kathīr [d. 774 AH]
28. ***Shamāyil ar-Rasūl***
Ḥāfiẓ Īmāduddīn Ismā'īl ibn Kathīr [d. 774 AH]
29. ***Sifr al-Sāādah***
Majduddīn Abū Ṭāhir Muḥammad al-Fīrūzābādī [d. 817 AH]
30. ***Ālāmātu'n Nubuwwah***
Aḥmad ibn Abū Bakr al-Būsīrī [d. 840 AH]

31. ***Imtāá al-Asmāá***

Taqīyuddīn Aḥmad ibn Ālī al-Maqrīzī [d. 845 AH]

32. ***Wafā'a Wafā bi Akhbāri Dār al-Muṣṭafā***

Imām Nūruddīn Ālī al-Samhūdī [d. 911 AH]

33. ***Al-Khaṣayis al-Kubrā***

Imām Jalāluddīn Abdu'r Raḥmān al-Suyūṭī [d. 911 AH]

34. ***Anmūzaj al-Labīb fī Fadāyil al-Ĥabīb (Khaṣayiş al-Şuġhrā)***

Imām Jalāluddīn Abdu'r Raḥmān al-Suyūṭī [d. 911 AH]

35. ***Al-Mawāhib al-Ladunniyyah bi'l Minaḥ al-Muḥammadiyyah***

Imām Aḥmad al-Qaṣṣallānī [d. 923 AH]

36. ***Madāriju'n Nubuwwah*** (Persian)

Shaykh Muḥaddith Ābd al-Ĥaqq al-Dihlawī [d. 1052 AH]

37. ***Sharh al-Mawahib al-Ladunniyyah***

Imām Muḥammad ibn Ābd al-Bāqī al-Zurqānī [d. 1122 AH]

38. ***Al-Anwāru'l Muḥammadiyyah mina'l Mawāhibi'l Ladunniyyah***

Imām Yūsuf an-Nab'hānī [d. 1350 AH]

39. ***Ĥujjatullāhi ālā al-Ālamin***

Imām Yūsuf an-Nab'hānī [d. 1350 AH]

40. ***Fadāyil al-Muḥammadiyyah***

Imām Yūsuf an-Nab'hānī [d. 1350 AH]



ABOUT THE AUTHOR

Imām Abu'l Fat'h Muḥammad ibn Muḥammad ibn Muḥammad ibn Aḥmad al-Yāmuriy al-Andalusiyy al-Miṣriyy – famously known as Ibn Sayyidi'n Nās, an appellation after his great-grandfather Sayyidu'n Nās ibn Abū al-Walīd. He was born in the year 671 AH [1272 CE] in Cairo. His father was a prominent scholar and therefore, he was introduced to Islamic sciences at a very early age. Ibn Sayyidi'n Nās was a prominent scholar of ḥadīth, fiqh, arabic grammar, biographies and history.

Dhahabī says: “He was endowed with a deep insight of the sciences. He was an accomplished man of letters in his time. Rarely does one come across a person endowed with such intelligence and knowledge; someone with a fertile mind and an expansive erudition, who had a beautiful hand and firm footing in many sciences. He was a man of good character and graciousness; he would generously lend and even give away his books.”²⁵⁸

Dhahabī says that Shihābuddīn Dimyāṭī wrote to him describing the Imām thus: “Abu'l Fat'h was among the foremost scholars of his time in terms of knowledge and rigorousness; exceptional in his memory and accuracy in ḥadīth sciences, and knowledge of the bases and transmission routes, sound and unsound reports. He was proficient in the biography of the Prophet ﷺ and had supreme command of the Arabic language; his knowledge of literature was extensive.

²⁵⁸ *Siyar Aālām an-Nubalā*, 27/32, Entry #5966, Imām Dhahabi.

“So also was his knowledge about texts and chains of transmission, of history and chronology. He was accurate and sound in his reporting, and wrote well. He professed the sound áqidah and could recite [the Qur’ān] quickly and correctly. He was of noble character, of a good countenance and modest. He disliked formality and was affable in company; he was light-hearted and quick witted. His poetry is lofty, prose elegant and composition eloquent”.²⁵⁹

Imām Tājuddīn Subki narrates an interesting exchange that took place between his father and the shaykh. “When Imām Taqīyuddīn Subkī was appointed as the Head of the Ĥadīth department in Żāhiriyyah in Cairo, Shaykh Abu’l Fat’h was interested in this position and even tried to use the influence of the viceroy of the Sultan, but nobody dared to say this in front of Imām Subki. At last, Shaykh Abu’l Fat’h sent a message to the Imām saying: ‘You are capable of handling any position, and in any science. And I am not proficient except in Ĥadīth; if not Ĥadīth, then what else shall I teach?’ The Imām was moved, and vacated the position, which was duly taken up by the shaykh and he remained in that post until his death.”²⁶⁰

He passed away suddenly in 734 AH [1333 CE] as described by Dimyāfī: “...he was sleeping in the masjid, and a man came to sit with him. He did not raise his head; the man saluted the shaykh, waited for a while and shook him, checking for his breath, but he was motionless. I entered the masjid and the man told me: ‘He is dead.’ I did not believe him, and went

²⁵⁹ Ibid.

²⁶⁰ *Ṭabaqāt al-Shāfi‘iyyah*, 9/270, Imām Tājuddīn Ābdu’l Wahhāb al-Subkī.

to examine – he was still as a log. The man said: ‘There is still life in him,’ after which he was examined by doctors. Some said that he was dead and [initially] some others disagreed. Eventually, he was declared dead”.

His important works:

1. *Úyūn al-Athar fī Funūn al-Maghāzī wa’sh Shamāyil wa’s Siyar*
2. *Nūr al-Úyūn fī Sīrati’l Amīn al-Ma’mūn*
3. *Taḥṣīl al-Iṣābah fī Tafḍīl al-Ṣaḥābah*
4. *Bushrā al-Labīb bi Dhikrā al-Ĥabīb*
5. *Minaḥ al-Madīh*
6. *Al-Maqāmāt al-Āliyyah fī’l Karāmāt al-Jaliyyah*
7. *An-Naḥḥ al-Shadhiy fī Sharḥi Jamiy at-Tirmidhī* (which remained incomplete at the time of his death).

He is buried in the Qarāfah²⁶¹ cemetery next to the famous Ḥadīth scholar Ibn Abū Jamrah.²⁶² May Allāh tāālā be well pleased with both of them.



²⁶¹ In Cairo, Egypt.

²⁶² Abū Bakr Muḥammad ibn Aḥmad, the famous Moroccan muḥaddith; he passed away in 599 AH [1203 CE].

TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
أ ا ء	a	أمير	amīr	amazing
ب	b	باب	bāb	basket
ت ة	t	تاج	tāj	t in French trois
ث	th	ثابت	thābit	thing
ج	j	جسد	jasad	jam
ح	h	حسن	ḥasan	similar to hose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khabar	similar to Scottish loch no english equivalent
د	d	دار	dār	d in French dais
ذ	dh	ذكر	dhikr	there
ر	r	راشد	rāshid	rose
ز	z	زكي	zakī	zebra
س	s	سهل	sahl	solid
ش	sh	شاب	shāb	shock
ص	ṣ	صبر	ṣabr	pharyngeal s no English equivalent
ض	ḍ	ضياء	ḍiyā'a	similar to daughter no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ط	ṭ	طب	ṭibb	pharyngeal t no English equivalent
ظ	ẓ	ظل	ẓill	pharyngeal z no English equivalent
ع	á, í, ú, ý	عرب علم عمر عيد	árab ílm úmar ýid	voiced pharyngeal fricative no English equivalent
غ	gh	غار	ghār	as in French r r ester voiced uvular fricative
ف	f	فجر	fajr	f lower
ق	q	قريب	qarīb	a guttural k voiceless uvular stop no English equivalent
ك	k	كتاب	kitāb	k in
ل	l	لباس	libās	l ate
م	m	مال	māl	m orning
ن	n	نور	nūr	n oon
هـ	h	هدى	hudā	h ouse
و	w	وزير	wazīr	w ord

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ي	y	يد	yad	yellow
إ	i	إدام	idām	insight
أ	a	أتم	atam	advent
ل	ā	باب	bāb	father
ي	ī	سريّر	sarīr	tree
و	ū	طور	ṭūr	root
ع	āā	عالم	āālim	-
عي	ýī	عيد	ýid	-
عو	úū	عود	úūd	-
شّ	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
أ	a' or a-	مأمور	ma'mūr	-
ئل	'il	دلائل	dalā'il	-
ئ	i'y or i-y	بئس	bi'ysa bi-ysa	-
ؤ	u' or u-	لؤلؤ سؤلک	lu'lu' su-lika	-
	,	أصحاب تكحيل أسهل	aṣḥāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
	-	أصحاب تكحيل أسهل	aṣ-ḥāb tak-ḥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi ⁿ	to indicate an elision
	-	مأرب	ma-ārib	separator when elongation follows a vowel

In transliteration of Arabic names, the definite article ‘**al**’ is not transcribed *always* for readability, even though it may be incorrect in the original. The following rules are followed:

- The ‘**al**’ is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Āynī.
- It is omitted when used alone, as in Bayhaqī or Āynī.
- It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.



وأبيض يستسقى الغمام بوجهه ثمال اليتامى عصمة للأرامل



وضم إليه اسم النبي إلى اسمه إذا قال في الخمس المودن أشهد
وشق له من اسمه لــــيـجـلـه فذوالعرش حميد وهذا محمد

ABOUT THE TRANSLATOR

Abu Hasan is a student of Islamic sciences and Sacred Law. Ḥanafī-Māturīdī and aspirant to the Qādirī path, he is an ardent admirer and follower of Imām Aḥmad Ridā Khān al-Baraylawī رَحِمَهُ اللهُ. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*. His books, translations and infographics can be found on *ridawipress.org*.



